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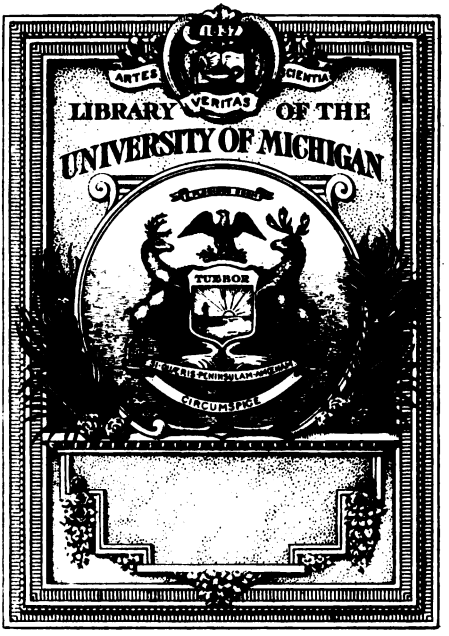
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THE

PILGRIM'S PROGRESS,

FROM

THIS WORLD

TO

THAT WHICH IS TO COME.

Delivered under the Similitude of

A DREAM.

Wherein is discovered,

1. THE MANNER OF HIS SETTING OUT.——2. HIS DANGEROUS JOURNEY; AND,——3. HIS SAFE ARRIVAL AT THE DESIRED COUNTRY.

By JOHN BUNYAN,

I HAVE USED SIMILITUDES. Hos. xii. 10.

A NEW EDITION, DIVIDED INTO CHAPTERS.

To which are added,

Large Explanatory and Practical Notes;

WITH THE LIFE OF THE AUTHOR.

By the Rev. GEORGE BURDER,

Minister of the Gospel at Coventry, and Author of "Village Sermons," &c.

ORNAMENTED WITH SIX NEW DESIGNS, ELEGANTLY ENGRAVED.

LONDON:

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PREFACE,

BY THE

EDITOR OF THIS EDITION.

FEW books have been published in the English language that have been so well received as the PILGRIM'S PROGRESS. It has passed through a great number of editions, and has been translated into several languages. Its admirers have been of two classes. Some have read it with raptures, merely as a Novel; or, The Life and Adventures of a Pilgrim. As such, the importance and variety of the incidents, the characteristic propriety, the ease of the transitions, and the simplicity of the language, have recommended it to general esteem. Even in this point of view, Bunyan, considering the disadvantages of his education, appears a great man. Those critics who have represented him as an enthusiast, have admitted, that he was a man of genius. "His original and poetic genius (says one) shines through the coarseness and vulgarity of his language, and intimates, that if he had been a master of numbers, he might have composed a poem worthy of Spenser himself." Another acknowledges, that "his invention was like that of Homer—and that the PILGRIM'S PROGRESS is composed in a style enlivened like his, with a proper mixture of the dramatic and narrative;" and therefore admirably adapted to general use and esteem*.

* Biog. Brit. 2d edit. vol. iii. p. 11.

But those, who have a taste for evangelical truth, have admired it on another account. They have considered it as a just picture of the christian life, or an epitome of experimental religion, very happily represented under the idea of a pilgrimage, or journey;—an idea strictly consonant with the holy scriptures, which describe a real christian, as a stranger and a pilgrim in this world—as seeking a better, that is, an heavenly country; and as looking for a city which hath foundations, whose builder and maker is God. The conviction, conversion, conflict, and comfort of God's people, are depicted with a masterly hand; and demonstrate, to all competent judges, that the author was no enthusiast, but a scribe well instructed in the mysteries of the kingdom.

"One can scarcely meet with a case or character, amidst the vast variety of persons and incidents, that daily occur to our observation, to which we cannot easily point out a counterpart in the PILGRIM." And we may say of it, what can rarely be said of other books, that those who read it repeatedly, still find something new upon every fresh perusal.

To render the PILGRIM'S PROGRESS of still greater use, this edition is presented to the public in a form entirely new. The work is divided into distinct sections, of convenient length; the design of which is to oblige the reader to make a frequent pause: for so entertaining is the narrative, that the heart becomes interested in the event of every transaction, and is tempted to proceed with a precipitation that excludes proper reflections: so that it may be justly feared, that thousands have read it with no other advantage than temporary amusement, without the least conception of its spiritual design.

The reader is then assisted to improve those pauses, by the explanatory Notes. The Editor has availed himself of that assistance towards an explanation of the Author's meaning, which several useful annotators have offered in their editions of the work; but he has sometimes ventured to differ from them in some particulars, and also to enlarge upon some passages which they have

not noticed: for it has been complained of, that in some works of this kind, that has been explained, which needed no explanation, while obscurer parts have been omitted. The Notes are not placed at the bottom of the page, as usual, because some of those readers, whose edification he would study, may either not know how to use them when so disposed, or may entirely pass them over; which, he hopes, the younger sort of readers especially will not be so apt to do, in their present form. As they are now placed, few intelligent persons will refuse to give them a reading.

Several ministers have thought it a pleasing and profitable exercise, to read and explain the PILGRIM to their people in private meetings. Should any, into whose hands this edition may come, think proper to pursue such a method, they will find some assistance from the division of chapters made ready to their hand, as well as by some hints which possibly might not have occurred to them.

It is also submitted to the consideration of heads of families, whether the PILGRIM, in this form, may not be well adapted for the purpose of reading to their children and servants on Lord's-day evenings; as affording a grateful variety between courses of sermons generally used at such times. The subject matter is so entertaining, that the attention of all would be secured; and the practical improvements might tend, by the blessing of God the Spirit, to enlighten their minds in the grand truths of the gospel of Christ.

The serious reader will perceive in this book, what were the religious views of our ancestors; and the important connexion subsisting between evangelical truth and christian experience. Let the proud rationalists of our day brand the former with the title of "The Corruptions of Christianity," and the latter with the name of "Enthusiasm;" those who are taught of God will still prefer the good old way, and think it safest to trace the footsteps of the flock.—True religion is one and the same in every age, however opposed or vilified; one Spirit

actuates the church of God, and travellers to Sion speak the same language. The christian, in perusing this book, will be often surprised to find how his own experience corresponds with the Pilgrim's, and to perceive how remarkably true the pictures of carnal worldlings and mere professors are drawn.

May the Lord, who has so long honoured this book with his blessing, still continue to own it, and vouchsafe to make this new form of it yet more subservient to the glory of his name, and the good of his church.

THE

LIFE AND DEATH

OF

MR. JOHN BUNYAN.

MR. JOHN BUNYAN, the celebrated author of THE PILGRIM'S PROGRESS, and many other useful works, was born at Elstow, within a mile of Bedford, in the year 1628. His extraction was very mean, his father being a tinker. His parents, however, gave him the best education in their power, bringing him up to read and write: but such was his extreme depravity, that he almost forgot both, addicting himself, even in childhood, to the basest practices, particularly to cursing and swearing; to which he was so peculiarly abandoned, that he exceeded the worst of his wicked companions. He was a Town-swearer, as he calls himself; and soon arrived to such a sad pre-eminence in vice, that his virtuous neighbours shunned him, and he became the ringleader of the lewd and profane.

Yet, amidst all these enormities, God left not himself without a witness in his bosom. He had many severe checks of conscience, and many terrifying fears of hell. After days spent in sin, his dreams were sometimes extremely frightful. The thoughts of death and judgment intruded themselves into his gayest hours of vanity and pleasure. The Lord was also pleased to mingle mercies with his judgments, by granting him several remarkable deliverances from death. Once he fell into the River

Ouse, at or near Bedford; at another time into an arm of the sea, and narrowly escaped being drowned. In the year 1645, when he was seventeen years of age, he became a soldier in the Parliament's army, and was present at the seige of Leicester; where being drawn out to stand centinel, and another soldier of the company desiring to take his place, he consented, and thereby probably escaped being shot through the head with a musket ball, which took off his comrade.

But neither mercies nor judgments made any durable impressions on his hardened heart. He was not only insensible of the danger and evil of sin, but an enemy to every thing serious. The thoughts of religion, or the very appearance of it in others, were intolerably burdensome to him.

The first step towards his reformation, was his marriage with a woman, whose parents were accounted religious. Though extremely poor, (having, as he says himself, not a dish or a spoon between them) she had two books, left her by her father, The Practice of Piety, and the Plain Man's Path-Way to Heaven. In these they read together occasionally, and though he was not yet convinced of his lost and undone condition, yet by reading these, and hearing a sermon against Sabbath-breaking, he formed some desires of reformation, and of performing a few religious duties, which he then thought would be sufficient to carry him to heaven. These convictions were not sufficient to keep him from his beloved sports, even on the afternoon of that Sabbath he had received them. But being engaged in a game of Cat, a sentence was impressed on his mind so forcibly, that he thought it like a voice from heaven: "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?" This excited a dreadful consternation in his mind, which was instantly followed with a suggestion from Satan, That he was an enormous, unparalleled sinner—that it was now too late to seek after heaven—and that his trangressions were beyond the reach of mercy. Despair seized his mind, and he formed this desperate conclusion—that he must be miserable if he left his sins, and miserable if he

continued in his sins, and therefore determined to take his fill of them, as the only pleasure he was ever likely to have. It may be justly feared that multitudes perish by such temptations as these. Their language is, "There is no hope. No, for we have loved strangers, and after them we will go—There is no hope—but we will walk after our own devices, and we will every one do the imagination of his evil heart." Jer. ii. 25. and xviii. 12. Fatal resolutions indeed!

Contriving and studying how to sin with pleasure, and grudging that he was not satisfied, he continued about a month longer; when it pleased God to give him a severe check, by means of a woman, who, though a notorious sinner herself, was so shocked at the prodigious oaths which he uttered, as he was standing at a neighbour's shop-window, that she told him, "He was the ungodliest fellow for swearing, that ever she heard in all her life, and that he was enough to spoil all the youth in the town, if they came into his company." By this reproof, from the mouth of such a person, he was entirely confounded; and from that moment he refrained in general from swearing, though before he scarcely ever spoke a sentence without an oath *.

About this time he had several remarkable dreams, in which he thought the earth quaked and opened her mouth to receive him—that the end of the world and the day of judgment was arrived. Once he dreamed that he was just dropping into the flames among the damned, and that a person, in white shining raiment, suddenly plucked him as a brand out of the fire. These dreams made impressions on his mind never to be forgotten, and perhaps inclined him many years after to publish that masterpiece of all his works, The PILGRIM'S PROGRESS, under the similitude of a dream.

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* Similar to this, was a remarkable circumstance in the life of Mr. Perkins, an able minister of the gospel. While a young man, and a Scholar at Cambridge, he was devoted to Drunkenness. As he was walking in the skirts of the town, he heard a woman say to a child that was froward and peevish, "Hold your tongue, or I will give you to drunken Perkins yonder." Finding himself become a by-word among the people, his conscience was deeply impressed, and it was the first step towards his conversion.

Soon after, he fell into the company of a poor man, who made a profession of religion, whose discourse of religion and of the scriptures so affected him, that he applied himself to reading the Bible, especially the historical parts of it; but he was yet ignorant of the corruption of his nature, and, by necessary consequence, of the want and worth of Jesus Christ as a Saviour.

However a reformation of manners certainly took place, which was so remarkable, that his neighbours were greatly surprised at it, and often complimented him upon it: By these commendations he was greatly puffed up with pride, and began to think himself a very good Christian; and to use his own words, "That no man in England could please God better than he." But all this was only lopping off the branches of sin, while the root of an unregenerate nature still remained. With much difficulty, and by slow degrees, he refrained from his accustomed diversions of dancing and ringing; from the latter by the apprehensions that one of the bells, or even the steeple, might fall and crush him to death. But hitherto he remained ignorant of Christ, and was "going about to establish his own righteousness." He was yet of that generation Solomon speaks of, Prov. xxx. 12. "who are pure in their own eyes, and yet are not washed from their filthiness."

Not long after, the providence of God so ordered it, that Mr. Bunyan went to Bedford to work at his occupation (which was the same as his father's), and happened there to hear three or four women, who were sitting at a door in the sun, talking together about the things of God; his curiosity was excited to listen to them, but he soon found their conversation above his reach. They were speaking of the new birth, and the work of God on their hearts;—how they were convinced of their miserable state by nature;—how God had visited their souls with his love in Christ Jesus; with what promises they had been refreshed, comforted, and supported under afflictions, and the temptations of the enemy. They also talked of the wretchedness of their own hearts, and of their unbelief—their renouncing their own works and

righteousness, as insufficient to justify them before God. All this appeared to be spoken in such scriptural language, in such a gracious manner, and with such an air of christian joy and cheerfulness, that he seemed like one who had found a new world.

This conversation was of great service to him. He now saw that his state was not so good as he had fondly imagined;—that among all his thoughts about religion, that grand essential of it had never entered his mind—the NEW BIRTH;—that he had never taken comfort from the promises of God;—that he had never known the plague of his own heart, having never taken notice of his secret thoughts;—and that he was entirely unacquainted with Satan's temptations, and the way to resist them. He therefore frequented the company of those persons, to obtain farther information; his mind was constantly intent upon gaining spiritual knowledge; and his whole soul was so fixed on eternal things, that it was then as difficult to withdraw his mind from heaven to earth, as he often found it afterwards, to raise it from earth to heaven.

He now began to read his Bible with new eyes. The epistle of St. Paul particularly, in which formerly he could see no beauty, became inexpressibly sweet and pleasant to him. They held forth and displayed, what he now felt the want of—a Saviour. Reading, meditation, and prayer to understand the scripture, were his delightful employments.

This was the time for the great enemy of God and souls to set in with his temptations. One of the principal was, Whether he was elected or not? This question appeared to him at once so difficult and so important, that he was quite at a stand. He had not yet learned that we are to "give all diligence to make our calling and election sure," 2 Pet. i. 10; that is we are to examine whether we are indeed called by grace, and from thence conclude we are chosen of God. But it pleased God to deliver him out of this trial, by the application of that scripture, "look at the generations of old, and see, did ever

any trust in God and were confounded?" This gave him much encouragement, as if it had been said, Begin at the beginning of Genesis, and read to the end of the Revelations, and see if you can find there was any that ever trusted in God and was confounded. And if none that trusted in God ever miscarried, then your duty is to trust in God, and not to concern yourself about election, which is a secret thing.

Another great trial arose from a question that often perplexed his mind, which was—"How if you want faith?" and, "how can you tell that you have faith?" He knew not then, that faith is to be tried by its proper fruits of love and obedience; but was tempted to think that the only proof of it would be, by performing some miracle; and this he was induced to attempt, by his misunderstanding our Lord's words to the Apostles, who were endued with an extraordinary faith in his power, to enable them to work miracles:—"If you have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove: and nothing shall be impossible to you." Matt. xvii. 20. By this scripture he thought himself authorised to try what he could do; and therefore, as he was walking between Elstow and Bedford, he was about to say to some puddles of water in the horse road, Be dry! But as he was going to speak, this thought occurred to him, "Pray first, that God would make you able;" from which, probably, he perceived that he was not warranted from scripture to ask such help, and therefore not warranted to put his faith to such a trial. He therefore desisted from the vain attempt.

Another temptation that violently assaulted him was, "How if the day of grace should be past and gone?" And to aggravate this, the tempter suggested to him, that the good people in Bedford being converted already, they were all that God would save in those parts; and therefore he, like Esau, had come too late, for they had obtained the blessing before him. But after many days, which on this account he spent in the bitterness of his spirit, he was relieved by that blessed word, Luke xiv.

23, 24, "Compel them to come in, that my house may be filled: and yet there is room."

Many, many more were the temptations, with which Mr. Bunyan was assaulted, and which the reader may find a large account of, in a tract written by himself, intitled, "Grace abounding to the Chief of Sinners." But the Lord, who knows how to deliver the godly out of temptation, was pleased to deliver him out of all his spiritual distresses, and at last set his feet in a large place, filling his soul with joy and peace in believing. To this happy event, under the blessing of the Holy Ghost the Comforter, the conversation he had with experienced christians, and the valuable ministry of Mr. Gifford, then pastor of the church at Bedford, were chiefly conducive: especially a sermon of his, from Cant. iv. 1. "Behold, thou art fair, my love; behold thou art fair."

To the Church of Christ, above mentioned, Mr. Bunyan was admitted about the year 1655, being then 27 years of age. His natural parts, eminent grace, and remarkable temptations, soon pointed him out as a proper person for the ministry. It was about five or six years after he was awakened, that some of his serious friends prevailed upon him to speak a word of exhortation to them privately, which he did with much reluctance, but yet with great acceptance. Afterwards, he exhorted in a more public manner in some country villages; and at length, by the desire of the church, and by solemn fasting and prayer, he was appointed to the public preaching of God's word. Curiosity naturally excited multitudes to attend his Ministry, and he soon found that his labours were not in vain in the Lord. Such was his diffidence and modesty, that at first, he thought it incredible that God should speak to the hearts of sinners by his means. But he was encouraged by many seals of his ministry. His views of the work, and his method in it, deserve notice and imitation. The Lord gave him much compassion for perishing sinners. He studied with great diligence to find out such words as might awaken the conscience. He was led (as he tells us) "to begin where the word of God begins with sinners; that is, to condemn all flesh, and to

open and allege, that the curse of God by the law, doth belong to, and lay hold on all men, as they come into the world, because of sin." But he rested not here; "he laboured much to hold forth Christ in all his offices, and relations, and to condemn all those false props on which worldly men lean and perish." Such was the love and zeal of his soul, that the prospect of death itself, would not have deterred him from fulfilling his ministry. Much opposition was made by the "Doctors and Priests" of the country, who openly railed against him; but so many were the fruits of his work, that he could say—"These shall answer for me in time to come, when they shall be for my hire before their face." Gen. xxx. 33.

Such success could not but rouse the enmity of Satan and his emissaries, and excite their endeavours to put a stop to such useful preaching. He had continued about five years in the ministry, when being desired to preach at Samsell, by Harlington, in Bedfordshire, on November 12, 1660, a justice of the peace (Mr. Wingate) sent a constable to prevent him. He nevertheless persisted in his resolution of preaching, and was next morning taken before the justice, and would have given bond for his appearance at the quarter sessions, but his security would not consent to being bound that Mr. Bunyan should preach no more: he was therefore committed to Bedford jail.

It was at the following quarter sessions that he was tried: and the indictment stated, that "John Bunyan, of the town of Bedford, labourer, had devilishly and perniciously abstained from coming to church to hear divine service, and was a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our Sovereign Lord the King," &c. The facts stated in this ridiculous indictment were not proved; no witnesses were produced against him: but some words, which he had dropt in conversation with the justices, acknowledging that he was a dissenter, and had been at meetings for prayer and exhortation, were taken as a conviction, and recorded. Mr. Keeling, the chairman of the sessions, then said: "Hear your judgment. You

must be had back again to prison, and there lie for three months following; and at three months end, if you do not submit and go to church, to hear divine service, and leave your preaching, you must be banished the realm: and if, after such a day as shall be appointed you to be gone, you shall be found in this realm, you must stretch by the neck for it, I tell you plainly:" and then bid the jailor take him away*.

When he had been confined twelve weeks, the clerk of the peace was sent by the justices to advise him to submit himself at the ensuing sessions, and promise to keep no more meetings; but nothing could prevail upon him to make such a promise. He was therefore detained in prison till the August assizes, 1661.

Several petitions were then presented to the judges by his wife. Mr. Justice Chester and Judge Twisdon, treated her very roughly; the justices of the peace having done all they could to prejudice them against him. But Sir Matthew Hale behaved more mildly. He appeared to have known nothing of Mr. Bunyan, but seemed desirous of affording him some relief, if the matter had come judiciously before him. He advised his wife, either to apply to the King, or sue out his pardon, or procure a writ of error, but chiefly recommended the last method. But Mr. Bunyan and his friends were either too poor, or too little acquainted with such matters, to take the necessary steps for his enlargement. Between this and the next assize, his jailor allowed him the liberty of going abroad at times, and once to see his friends in London; but this indulgence had like to have cost the jailor dear, and he was afterwards more strictly confined. He was therefore cruelly, and, indeed, illegally continued in prison more than twelve years in the whole.

During his tedious imprisonment, he was enabled to possess his mind in much patience. The Lord was very

* See a curious and full account of this matter, written by himself, intitled, A Relation of the Imprisonment of Mr. John Bunyan, &c. first published in 1765, and printed for Buckland, Paternoster-Row.

gracious to him. He says himself, that he never had such an insight into the scriptures before. He had much sweet communion with God, precious views of the forgiveness of his sins, and foretastes of his eternal bliss. The thoughts of his afflicted family would sometimes press upon his mind, especially the case of one of his four children, who was blind. Mr. Bunyan was a man of strong affections, a tender husband, and a very indulgent parent. But he was supported under this affliction, by two scriptures, Jer. xlix. 11. and xv. 11. "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me.—The Lord said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil."

Mr. Bunyan was not idle during his long and severe confinement. He was a diligent student of his Bible, which, with the Book of Martyrs, composed his whole library. His own hands also ministered to the necessities of his indigent family, by making many hundred gross of long tagged thread laces; an employment which he learned in prison.

He was still more usefully employed in preaching to all who could gain access to the jail, and with a spirit and power that surprised his hearers. During part of his confinement, he had many agreeable companions; for Mr. Wheeler and Mr. Dunn, two eminent ministers of that country, were confined with him, as were also sixty dissenters, for being present at a religious meeting at Kaistow.

Above all, it was here that Mr. Bunyan composed several useful Treatises, especially THE PILGRIM'S PROGRESS; a book which has done more good, perhaps, than any other, except the Bible; and by writing which, he has probably been more extensively useful, than if he had enjoyed the unrestrained exercise of the most public ministry.

At length the Lord, who has all hearts in his hands, disposed Dr. Barlow, then Bishop of Lincoln, and other

churchmen, to pity his unreasonable sufferings, and to interest themselves in procuring his enlargement—a circumstance that certainly does them honour.

His active spirit soon improved the liberty afforded him. He visited the people of God in various places, especially the afflicted, tempted, and persecuted, to whom he was now well qualified to speak a word in season. He also took this opportunity of paying his grateful acknowledgments to his friends, whose kind assistance he had experienced in prison. And as occasion offered, preached the gospel boldly, though the laws were still in force against it.

On the death of the pastor of the church at Bedford, which happened during the last year of Mr. Bunyan's imprisonment, he was chosen to succeed him in that office. To these people, and others in different places, he continued to preach, when he could, till liberty was granted to dissenters by James the 2d, in the year 1687. He, with most other nonconformists, well knew, that this indulgence did not proceed from the King's good opinion of dissenters, for the maxims of his religion were totally repugnant to the principles of toleration, but from a desire to introduce Popery the more easily and effectually. Knowing, however, that liberty of conscience is every man's birth-right, by a divine charter, he did not scruple to accept the offered liberty. His friends took this opportunity to build a large place of worship, at Bedford, by voluntary subscription. This was no sooner opened, than such numbers thronged to hear, that it was insufficient to contain them. But his labours were not confined to one place; he preached occasionally at many country towns and villages; and once a year, or oftener, took a journey to London, where he became exceedingly popular.

It is said that the great and good Dr. Owen sometimes attended his sermons, and countenanced his ministerial labours.

If one day's notice was given of his preaching, the meeting-house in Southwark, near the Falcon, (where he

more generally preached) would not hold near half the people who came to hear him. Three thousand persons have been gathered together for this purpose, even when he preached in a remote part of the town—and not less than twelve hundred have been known to attend, at a lecture, at seven o'clock, on a dark winter's morning, and that on a working day.

Amidst all this popularity and success, he was kept humble, and was seldom or ever known to speak of himself. His whole behaviour was exemplary, so that malice herself is defied to find, even on the narrowest inspection, a single stain upon his reputation and moral character.

His valuable life, worn out with sufferings, age, and ministerial labours, closed with a memorable act of christian charity. He was well known under the blessed character of a peace-maker. He was therefore desired by a young gentleman in the neighbourhood of Bedford, to interpose as a mediator between himself and his offended father, who lived at Reading, in Berkshire; this friendly business he cheerfully undertook, and happily effected. But in his return to London, being overtaken with excessive rain, he came to his friend's (Mr. Straddock, a grocer, at the Star, on Snow-hill,) very wet, and was seized by a violent fever, the pains of which he bore with great patience, resigning himself to the will of God, and desiring to be dissolved, that he might be with Christ; looking upon life as a delay of that blessedness which his soul was aspiring to, and thirsting after. In this holy, longing frame of spirit, after a sickness of ten days, he breathed out his soul into the hands of his blessed Redeemer, following his happy pilgrim from the city of Destruction, to the heavenly Jerusalem. He died the 31st of August, 1688, aged 68 years, and was buried in a vault belonging to a friend, in the dissenters burial place, adjoining the Artillery-ground, Moorfields. He had been married twice; by his former wife, he had four children, one of whom, named Mary, was blind, and died before him. His second wife, to whom he was married about the year 1658, survived him only four years. His works are collected together in two volumes folio, and were

published in 1736, with a preface, by Mr. Wilson, of Hitchin, and Mr. Chandler, of Bedford, from whose character of him, the following is chiefly extracted.

His natural abilities were remarkably great; his fancy and invention uncommonly fertile. His wit was sharp and quick; his memory tenacious, it being customary with him to commit his sermons to writing after he had preached them. His judgment was sound and deep in the fundamentals of the gospel, as his writings sufficiently evince. His piety and sincerity towards God were apparent to all who conversed with him. He constantly maintained that God-like principle of love, resolving to have communion with the saints, as such, without respect to lesser differences and opinions; often bewailing the distinguishing appellations and denominations of christians. He was a man of heroic courage, resolute for Christ and the gospel, and bold in reproving sin, both in public and private; yet mild, condescending, and affable to all. As to his person, he was tall and robust, but not corpulent. His complexion was ruddy, his eyes sparkling, and his hair reddish, but in his latter days, time had sprinkled it with grey. His countenance was grave and sedate, and discovered such a serious frame of heart, that it struck an awe upon the carnal and irreligious. Thus lived and died a man, in whose character, conduct, and usefulness that scripture was remarkably verified:—"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.—But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen;—that no flesh should glory in his presence," 1 Cor. i. 26—29.

THE

AUTHOR's APOLOGY

FOR

HIS BOOK.

WHEN at the first I took my pen in hand,
Thus for to write, I did not understand
That I at all should make a little Book
In such a mode: nay, I had undertook
To make another; which, when almost done,
Before I was aware I thus begun.

And thus it was: I, writing of the way
And race of saints in this our gospel-day,
Fell suddenly into an allegory
About their journey, and the way to glory,
In more than twenty things, which I set down:
This done, I twenty more had in my crown.
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove *ad infinitum*, and eat out
The book that I already am about.

Well, so I did; but yet I did not think
To show to all the world my pen and ink

In such a mode; I only thought to make
I knew not what; nor did I undertake
Thereby to please my neighbour; no, not I;
I did it mine ownself to gratify.

Neither did I but vacant seasons spend
In this my scribble; nor did I intend
But to divert myself in doing this,
From worser thoughts, which make me do amiss.

Thus I set pen to paper with delight,
And quickly had my thoughts in black and white.
For having now my method by the end,
Still as I pull'd, it came; and so I penn'd
It down, until it came at last to be
For length and breadth the bigness which you see.

Well, when I had thus put my ends together,
I show'd them others, that I might see whether
They would condemn them, or them justify;
And some said let them live; some let them die;
Some said, John, print it; others said not so;
Some said it might do good; others said, no.

Now I was in a strait, and did not see
Which was the best thing to be done by me:
At last I thought, since you are thus divided,
I print it will; and so the case decided.

For, thought I, some I see would have it done,
Tho' others in that channel do not run;
To prove then who advised for the best,
Thus I thought fit to put it to the test.
I farther thought, if now I did deny
Those that would have it, thus to gratify;
I did not know, but hinder them I might
Of that which would to them be great delight;
For those which were not for its coming forth,
I said to them, "Offend you I am loath:"
Yet since your brethren pleased with it be,
Forbear to judge 'till you do farther see.

If that thou wilt not read, let it alone;
Some love the meat, some love to pick a bone.
Yea, that I might them better moderate,
I did too with them thus expostulate:

May I not write in such a style as this?
In such a method too, and yet not miss
My end, thy good? Why may it not be done?
Dark clouds bring waters, when the bright bring none.
Yea, dark or bright, if they their silver drops
Cause to descend, the earth, by yielding crops,
Gives praise to both, and carpeth not at either,
But treasures up the fruit they yield together;
Yea, so commixes both, that in their fruit
None can distinguish this from that; they suit
Her well, when hungry; but if she be full,
She spews out both, and makes their blessing null.

You see the ways the fisherman doth take
To catch the fish: what engines doth he make!
Behold! how he engageth all his wits;
Also his snares, lines, angles, hooks, and nets:
Yet fish there be, that neither hook nor line,
Nor snare, nor net, nor engine can make thine:
They must be grop'd for, and be tickled too,
Or they will not be catch'd, whate'er you do.

How does the fowler seek to catch his game
By divers means? All which one cannot name:
His gun, his nets, his lime-twigs, light and bell:
He creeps, he goes, he stands; yea, who can tell
Of all his postures? yet there's none of these
Will make him master of what fowls he please.
Yea, he must pipe and whistle, to catch this,
Yet if he does so, that bird he will miss.
If that a pearl may in a toad's head dwell,
And may be found too in an oyster-shell;
If things that promise nothing, do contain
What better is than gold; who will disdain,
That have an inkling of it, there to look,
That they may find it? Now my little Book,

(Tho' void of all these paintings that may make
It with this or the other man to take)
Is not without those things that do excel
What do in brave, but empty notions dwell.

Well, yet I am not fully satisfy'd,
That this your book will stand, when soundly try'd.

Why, what's the matter? It is dark: What tho'?
But it is feigned: What of that I trow.
Some men, by feigned words as dark as mine,
Make truth to spangle, and its rays to shine!
But they want solidness: speak, man, thy mind:
They drown the weak; us, metaphors make blind.

Solidity, indeed, becomes the pen
Of him that writeth things divine to men:
But must I needs want solidness, because
By metaphors I speak? Were not God's laws,
His gospel laws, in older times held forth
By shadows, types, and metaphors? Yet loath
Will any sober man be to find fault
With them, lest he be found for to assault
The highest wisdom: No, he rather stoops,
And seeks to find out by what pins and loops,
By calves and sheep, by heifers and by rams,
By birds and herbs, and by the blood of lambs,
God speaketh to him; and full happy he
That finds the light and grace that in them be!

Be not too forward, therefore, to conclude
That I want solidness; that I am rude:
All things solid in show, not solid be;
All things in parables despise not we,
Lest things most hurtful lightly we receive;
And things that good are, of our souls bereave.

My dark and cloudy words they do but hold
The truth, as cabinets enclose the gold.

The prophets used much by metaphors
To set forth truth; yea, whoso considers

Christ, his Apostles too, shall plainly see,
That truths to this day in such mantles be.

I am afraid to say that holy writ,
Which for its style and phrase puts down all wit,
Is every where so full of all these things
(Dark figures, allegories), yet there springs
From that same book, that lustre, and those rays
Of light, that turn our darkest nights to days!

Come, let my carper to his life now look,
And find there darker lines than in my book.
He findeth any: yea, and let him know,
That in his best things, there are worse lines too.

May we but stand before impartial men,
To his poor one I dare adventure ten,
That they will take my meaning in these lines
Far better than his lies in silver shines.
Come, truth, altho' in swaddling clouts, I find
Informs the judgment, rectifies the mind;
Pleases the understanding, makes the will
Submit, the memory also it doth fill
With what doth our imagination please;
Likewise it tends our troubles to appease.

Sound words, I know, Timothy is to use,
And old wives' fables he is to refuse;
But yet grave Paul him no where did forbid
The use of parables; in which lay hid
That gold, those pearls, and precious stones that were
Worth digging for, and that with greatest care.

Let me add one word more. O man of God,
Art thou offended? Dost thou wish I had
Put forth thy matter in another dress?
Or, that I had in things been more express?
To those that are my betters, as is fit,
Three things let me propound, then I submit.

I.

I find not that I am denied the use
Of this my method, so I no abuse
Put on the words, things, readers, or be rude
In handling figure, or similitude,
In application; but all that I may,
Seek the advance of truth, this or that way:
Denied, did I say? nay, I have leave,
(Examples too, and that from them that have
Got better pleased by their words and ways
Than any man that breatheth now a-days)
Thus to express my mind, thus to declare
Things unto thee that excellentest are.

II.

I find that men (as high as trees) will write
Dialogue-wise; yet no man doth them slight,
For writing so: indeed if they abuse
Truth, cursed be they, and the craft they use
To that intent; but yet let truth be free
To make her sallies upon thee and me,
Which way it pleases God: for who knows how
Better than he that taught us first to plow,
To guide our minds and pens for his design?
And he makes base things usher in divine.

III.

I find that holy writ, in many places,
Hath semblance with this method, where the cases
Do call for one thing to set forth another;
Use it I may then, and yet nothing smother:
Truth's golden beams; nay, by this method may
Make it cast forth its rays as light as day.

And now, before I do put up my pen,
I'll show the profit of my book, and then

Commit both thee and it unto that hand
That pulls the strong down, and makes weak ones stand.
This book it chalketh out before thine eyes
The man that seeks the everlasting prize:
It shows you whence he comes, whither he goes;
What he leaves undone; also what he does;
It also shows you, how he runs, and runs,
'Till he unto the gate of glory comes.

It shows too who set out for life amain,
As if the lasting crown they would obtain:
Here also you may see the reason why
They lose their labour, and like fools do die.

This book will make a traveller of thee,
If by its counsel thou wilt ruled be;
It will direct thee to the holy land,
If thou wilt its directions understand:
Yea, it will make the slothful active be;
The blind also delightful things to see.

Art thou for something rare and profitable?
Or wouldst thou see a truth within a fable?
Art thou forgetful? or wouldst thou remember
From New-year's day to the last of December?
Then read my fancies, they will stick like burs,
And may be to the helpless comforters.

This book is wrote in such a dialect,
As may the minds of listless men affect.
It seems a novelty, and yet contains
Nothing but sound and honest gospel-strains.

Wou'dst thou divert thyself from melancholy?
Wou'dst thou be pleasant, yet be far from folly?
Wou'dst thou read riddles and their explanation?
Or else be drowned in thy contemplation?
Dost thou love picking meat? Or wou'dst thou see
A man i' th' clouds, and hear him speak to thee?

Wou'dst thou be in a dream, and yet not sleep?
Or, wou'dst thou in a moment laugh and weep?
Or, wou'dst thou lose thyself and catch no harm?
And find thyself again without a charm?
Wou'dst read thyself, and read thou know'st not what,
And yet know whether thou art blest or not,
By reading the same lines? O then come hither!
And lay my book, thy head, and heart together.

JOHN BUNYAN.

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The Pilgrim's Progress.

PART THE FIRST.

CHAP. I.

The Author's imprisonment and dream—Christian, convinced of sin, flies from the wrath to come, and is directed by the Gospel, to Christ.

AS I walked through the wilderness of this world, I lighted on a certain place, where was a Den, and laid me down in that place to sleep; and as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. I looked, and saw him open the book, and read therein; and, as he read, he wept and trembled; and, not being able longer to contain, he broke out with a lamentable cry, saying, "What shall I do?"

In this plight therefore he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased: wherefore at length he brake his mind to his wife and children: and thus he began to talk to them: "O my dear wife (said he), and you the

"children of my bowels, I, your dear friend, am in "myself undone, by reason of a burden that lieth "hard upon me: Moreover, I am certainly in- "formed, that this our city will be burned with fire "from heaven; in which fearful overthrow, both "myself, with thee my wife, and you my sweet "babes, shall miserably come to ruin, except (the "which yet I see not) some way of escape may be "found, whereby we may be delivered." At this his relations were sore amazed; not for that they believed that what he said to them was true, but because they thought some frenzy distemper had got into his head; therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed: but the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did; he told them worse and worse; he also set to talking to them again, but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriage to him: sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them; and also to condole his own misery: he would also walk solitary in the fields, sometimes reading and sometimes praying; and thus for some days he spent his time.

Now I saw, upon a time, when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, "What shall I do to be saved?"

I saw also, that he looked this way, and that way, as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go. I looked then, and saw a man, named Evangelist, coming to him, and asked, Wherefore dost thou cry?

He answered, Sir, I perceive, by the book in my hand, that I am condemned to die, and after that to come to judgment; and I find that I am not willing to do the first, nor able to do the second (*a*).

Then said Evangelist, Why not willing to die, since this life is attended with so many evils? The man answered, Because I fear that this burden that is upon my back, will sink me lower than the grave, and I shall fall into Tophet (*b*). And, Sir, if I be not fit to go to prison, I am not fit to go to judgment, and from thence to execution; and the thoughts of these things make me cry.

Then said Evangelist, if this be thy condition, Why standest thou still? He answered, Because I know not whither to go. Then he gave him a parchment roll; and there was written within, "Fly from the wrath to come (*c*)."

The man therefore read it, and looking upon Evangelist very carefully, said, Whither must I fly? Then said Evangelist (pointing with his finger over a very wide field), Do you see yonder Wicket-gate (*d*)? The man said, No: then said the other, Do you see yonder shining light (*e*)? He said I think I do. Then said Evangelist, keep that light in your eye, and go up directly thereto, so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do.

Explanatory Notes.

Mr. Bunyan was imprisoned twelve years in Bedford gaol, for preaching the gospel as a nonconformist, or dissenter. To this he refers, when he speaks of the "Den." Blessed be God for the Act of Toleration, and the religious liberty now enjoyed in consequence of it! Our Author, thus prevented from preaching, turned his thoughts to writing; and, during

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(*a*) Heb. ix. 27. Job. xvi. 21, 22, Ezek. xxii. 14. (*b*) Isa. xxx. 33. (*c*) Matt. iii. 7. (*d*) Matt. vii. 13, 14. (*e*) Psal. cxix. 105. 2 Pet. i. 19.

his confinement, composed THE PILGRIM'S PROGRESS, and many other useful works. The Lord frequently causes "the wrath of man to praise him." The servants of Christ, when restrained by penal laws, from publishing the word of life from the pulpit, have become more abundantly useful by their writings.

The first chapter exhibits, in a figurative manner, THE CONVICTION OF A SINNER; or that work of the Spirit of God, whereby a person, who, like the world in general, was careless about his soul, is deeply convinced of his dangerous condition. He is represented as "clothed with rags:" for every awakened sinner perceives that "his own righteousness is as filthy rags," Isa. lxiv. 6.—He "turns his face from his own house;" that is, he forsakes the world, as Christ requires all his disciples to do, Luke xiv. 33.—He is seen with "a book in his hand."—He begins now to read his Bible, which before he neglected; perhaps, despised.—And he has also "a great burden on his back;" that is, in the words of the Communion Service of the Church of England, "The remembrance of his sins is grievous, and the burden of them is intolerable."

In this painful state of mind (as in any other painful state), how natural is it to cry out, "What shall I do?" Such was the language of conviction and fear, uttered by the three thousand on the day of Pentecost, and by the Philippian jailer, Acts ii. 37. and xvi, 30, 31.—When distress of soul is felt in a great degree, it cannot long be concealed. It will be discovered by the countenance or the conduct, if not by word. Indeed, genuine concern for our own souls is always accompanied with concern for the souls of others, more particularly of our dear relations.

Persons, thus awakened to a just sense of their state, must not be surprised, if, like Christian, they become the objects of scorn or pity. Their carnal friends will think them mad; and propose company—amusements—and a cheerful glass, as expedients to chase away their enthusiastic fears. In the mean time, Christian betakes himself to prayer. So certain is it, that a converted man will immediately attempt to pray, though perhaps "with groanings which cannot be uttered," Rom. viii. 26.

Reader!—be persuaded to pause a moment;—and if you would derive true advantage from this book, ask yourself the question—What is my case?—Did I ever feel a deep concern about my soul?—Did I ever see my danger, as a sinner?—Did I ever exclaim, in the agony of my spirit, "What must

I do to be saved?"—If you are a stranger to this experience, all the rest of the Pilgrim's Progress will be a sealed book to you; and can please you only as a romance, or religious novel. Nevertheless, be assured that real godliness begins in feeling the burden of sin.

The Author has judiciously represented Christian, as in a state of perplexity "He would have run—yet stood still—not knowing which way to go." Convinced of sin, and full of terror, the soul would do any thing, however difficult, that seemed to promise help, Mic. vi. 6, &c.

In this condition, Evangelist meets with Christian. The meaning is, that Christ, in compassion to an awakened sinner, brings him under the sound of the preached gospel. The Ministers of Christ (signified by Evangelist), of whatever denomination, love their Master, and their fellow-sinners; and they rejoice, when favoured with an opportunity to direct inquiring souls to the Lamb of God. The Christian Minister, not only exhorts his hearers to "fly from the wrath to come," but can tell them whither to fly. And where can the heavy-laden soul find rest? Where can the wounded spirit obtain peace?—In the pleasures of sense? In the haunts of dissipation? In the merit of works? No, no. In Jesus Christ, and in him alone. This is intended by the Wicket-gate. A wicket-gate is a narrow one: and Christ is thus represented; not as if his power or will to save, were contracted; but because those, who come to God by him, must renounce both sinful-self and righteous-self; and because those, who do so, are few indeed, compared with the multitude who press through the wide gate, and throng the broad way to eternal death.

Christian, when asked, if he saw the Wicket-gate, answered, "No;" but "he thought he saw the shining light" about it. That is to say, A person lately awakened may not yet have distinguishing views of the person, work, and glory of the dear Redeemer; but he has some apprehension of these things, which, like the dawning light, shall increase more and more to the perfect day. By the diligent use of the means of grace, and the aid of the Holy Spirit, such a one shall be effectually led to Jesus, the sinner's hope, the believer's friend, and the only "Door" to heaven.

CHAP. II.

Christian proceeds—Obstinate refuses to accompany him, Pliable goes as far as the Slough, and returns.

SO I saw in my dream that the man began to run; now he had not run far from his own door, but his wife and children perceiving it, began to cry after him to return; but the man put his fingers in his ears (*a*), and ran on crying, "Life! life! eternal life!" So he looked not behind him, but fled towards the middle of the plain (*b*).

The neighbours also came out to see him run; as he ran, some mocked, others threatened, and some cried after him to return; and amongst those that did so, there were two that were resolved to fetch him back by force. The name of the one was Obstinate, and the name of the other Pliable. Now by this time the man was got a good distance from them: but however they were resolved to pursue him, which they did, and in a little time they overtook him. Then said the man, Neighbours, wherefore are ye come? They said, To persuade you to go back with us; but he said, That can by no means be: You dwell, said he, in the city of Destruction, the place also where I was born: I see it to be so; and dying there, sooner or later, you will sink lower than the grave, into a place that burns with fire and brimstone: Be content, good neighbours, and go along with me.

What, said Obstinate, and leave our friends, and our comforts behind us!

Yes, said Christian (for that was his name); because that all which you shall forsake is not worthy to be compared with a little of that which I am seeking to enjoy (*c*); and if you will go along with me,

(*a*) Luke xiv. 26. (*b*) Gen. xix. 17. (*c*) 2 Cor. iv. 18.

and hold it, you shall fare as myself; for there where I go, is enough and to spare (*d*.) Come away, and prove my words.

Obst. What are the things you seek, since you leave all the world to find them?

Chr. I seek an inheritance incorruptible, undefiled, and that fadeth not away (*e*), and it is laid up in heaven, and safe there, to be bestowed, at the time appointed, on them that diligently seek it (*f*). Read it so, if you will, in my book.

Obst. Tush, said Obstinate, away with your book! Will you go back with us, or no?

Chr. No, not I, said the other; because I have laid my hand to the plough (*g*).

Obst. Come then, neighbour Pliable, let us turn again, and go home without him: there is a company of these crazy-headed coxcombs, that when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason.

Pli. Then said Pliable, Don't revile; if what the good Christian says is true, the things he looks after are better than ours; my heart inclines to go with my neighbour.

Obst. What! more fools still! Be ruled by me, and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back and be wise.

Chr. Nay, but do thou come with thy neighbour, Pliable; there are such things to be had which I spoke of, and many more glories besides; if you believe not me, read here in this book, and for the truth of what is expressed therein, behold all is confirmed by the blood of him that made it (*h*).

Pli. Well, neighbour Obstinate (saith Pliable), I begin to come to a point; I intended to go along with this good man, and to cast in my lot with him: But, my good companion, do you know the way to this desired place?

(*d*) Luke xv. 17. (*e*) 1 Pet. i. 4. (*f*) Heb. xi. 16.
(*g*) Luke ix. 62. (*h*) Heb. ix. 17, 22.

Chr. I am directed by a man, whose name is Evangelist, to speed me to a little gate that is before us, where we shall receive instructions about the way.

Pli. Come then; good neighbour, let us be going. Then they went both together.

Obst. And I will go back to my place, said Obstinate: I will be no companion of such misled fantastical fellows.

Now I saw in my dream, that when Obstinate was going back, Christian and Pliable went talking over the plain; and thus they began their discourse:

Chr. Come, neighbour Pliable, how do you do? I am glad you are persuaded to go along with me: had even Obstinate himself, but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

Pli. Come, neighbour Christian, since there are none but us two here, tell me now farther, what the things are, and how to be enjoyed, whither we are going.

Chr. I can better conceive of them with my mind, than speak of them with my tongue: but yet, since you are desirous to know, I will read of them in my book.

Pli. And do you think that the words of your book are certainly true?

Chr. Yes verily, for it was made by HIM that cannot lie (*i*).

Pli. Well said: What things are they?

Chr. There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom for ever (*k*).

Pli. Well said: and what else?

Chr. There are crowns of glory to be given us; and garments that will make us shine like the sun in the firmament of heaven (*l*).

(*i*) Titus i. 2. (*k*) Isa. xlv. 17. John x. 27, 28, 29.
(*l*) 2 Tim. iv. 8. Rev. xxii. 5. Matt. xiii. 43.

Pli. This is very pleasant: and what else?

Chr. There shall be no more crying, nor sorrow; for he that is owner of the place will wipe away all tears from our eyes (*m*).

Pli. And what company shall we have there?

Chr. There we shall be with seraphims and cherubims; creatures that will dazzle your eyes to look on them (*n*): There also you shall meet with thousands and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in his presence with acceptance for ever. In a word, there we shall see the elders with their golden crowns (*o*): there we shall see the holy virgins with their golden harps (*p*): there we shall see men, that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bore to the Lord of the place; all well, and clothed with immortality, as with a garment (*q*.)

Pli. The hearing of this is enough to ravish one's heart: but are these things to be enjoyed? How shall we get to be sharers thereof?

Chr. The Lord, the Governor of the country, hath recorded that in this book: the substance of which is, if we be truly willing to have it, he will bestow it upon us freely (*r*).

Pli. Well, my good companion, glad am I to hear of these things: Come on, let us mend our pace.

Chr. I cannot go so fast as I would, by reason of this burden that is on my back.

Now I saw in my dream, that just as they had ended this talk, they drew nigh to a very miry slough that was in the midst of the plain; and they being heedless, did both fall suddenly into the bog. The name of the slough was Despond. Here therefore

(*m*) Isa. xv. 8. Rev. vii. 16, 17, and xxi. 4. (*n*) Isa. vi 2. 1 Thes. iv 16, 17. Rev. v. 11. (*o*) Rev. iv. 4. (*p*) Rev xiv. 1—5. (*q*) John xii. 25. 2 Cor. v. 2, 3, 4. (*r*) Isa. lv. 12. John vii. 37. and vi. 37. Rev. xxi. 6. and xxii. 17.

they wallowed for a time, being grievously bedaubed with dirt; and Christian, because of the burden that was on his back, began to sink in the mire.

Pli. Then said Pliable, Ah! neighbour Christian, where are you now?

Chr. Truly, said Christian, I do not know.

Pli. At this Pliable began to be offended, and angrily said to his fellow: Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me. And with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next his own house: so away he went, and Christian saw him no more.

Wherefore Christian was left to tumble in the slough of Despond alone; but still he endeavoured to struggle to that side of the slough that was farthest from his own house, and next the Wicket-gate; the which he did; but could not get out because of the burden that was upon his back: but I beheld in my dream, that a man came to him, whose name was Help, and asked him, What he did there?

Chr. Sir, said Christian, I was bid to go this way, by a man called Evangelist; who directed me also to yonder gate, that I might escape the wrath to come. And as I was going thither, I fell in here.

Help. But why did you not look for the steps?

Chr. Fear followed me so hard, that I fled the next way, and fell in.

Help. Then said he, Give me thy hand: so he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way.

Then I stepped to him that plucked him out, and said, Sir, wherefore, since over this place is the way from the city of Destruction to yonder gate, is it, that this plat is not mended, that poor travellers might go thither with more security? And he said unto me, This miry slough is such a place as can-

not be mended: it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore is it called, The Slough of Despond; for still as the sinner is awakened about his lost condition, there arise in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place: and this is the reason of the badness of this ground.

It is not the pleasure of the King that this place should remain so bad (*s*); his labourers also have, by the directions of his Majesty's surveyors, been for above this sixteen hundred years employed about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge, said he, here have been swallowed up at least twenty thousand cart loads; yea, millions of wholesome instructions, that have at all seasons been brought from all places of the King's dominions, (and they that can tell, say, they are the best materials to make good ground of the place,) if so be it might have been mended; but it is the Slough of Despond still; and so will be, when they have done what they can.

True, there are, by the direction of the Lawgiver, certain good and substantial steps placed even thro' the very midst of this slough; but at such time as this place doth much spew out its filth, as it doth against the change of weather, these steps are hardly seen: or if they be, men, through the dizziness of their heads, step besides; and then they are bemired to purpose, notwithstanding the steps be there; but the ground is good when they are once got in at the gate (*t*).

Now I saw in my dream, that by this time Pliable was got home to his house. So his neighbours came to visit him; and some of them called him wise man for coming back; and some called him fool for hazarding himself with Christian; others again did

(*s*) Isa. xxxv. 3, 4. (*t*) 1 Sam. xii. 23.

mock at his cowardliness; saying, surely, since you began to venture, I would not have been so base to have given out for a few difficulties. So Pliable sat sneaking among them; but at last he got more confidence, and then they all turned their tales, and began to deride poor Christian behind his back. And thus much concerning Pliable.

Explanatory Notes.

THE christian no sooner sets out in good earnest for heaven, than he becomes "a gazing stock to the world." Relations, friends, and neighbours (if carnal), will strive to prevent his progress; but if the work be of God, they will strive n vain.

True grace discovers itself in "good-will to men." Christian would fain persuade his family and friends to go with him. He tries to alarm them by a view of their danger—he tries to allure them by a description of heaven; but all in vain. The dispositions of natural men are various; some are obstinate, others are pliable; but all are ignorant of divine things, and averse from them. Hence Obstinate soon becomes impatient, passionate, and contemptuous; while Pliable, like the stony-ground hearer in the parable, listens to the word with joy, but having not root, soon withers away.

Christian deals wisely with his neighbour Obstinate. For the truth of his assertions, he refers to the Bible:—"Read it," says he, "in my book."—But the Bible is a book so unfriendly in its aspect to carnal men, that they cannot endure it, and seldom attempt to answer what is plainly proved by it. He therefore cries, "Away with your book."—"Away with the Bible," is at least the practical language of too many persons who call themselves christians!

How affectionately does Christian labour to persuade his more pliable neighbour to go with him. From the fulness of his heart, he most beautifully paints the joys of the glorified. Pliable, entertaining carnal ideas of heaven, as a fine place, glittering with gold and pearls, seems ravished with the prospect. Elated with hopes of a Mahometan Paradise, he outstrips Christian himself. The fleshly joys and transports of some carnal men seem to exceed the zeal of true believers for a season. But that season is short. Where sin is not burdensome to the heart, religion, like Pliable's, is too hot to hold.

By the Slough of Despond, we are to understand that state of mind, in which doubts and fears terribly prevail. Very few beginners in religion wholly escape them. Indeed they constitute no part of Religion, nor are they by any means the work of the spirit of God. They arise, partly from ignorance of Christ, and the way of acceptance by him; —partly from the weakness of faith, as to what is already known;—and partly from the artful suggestions of Satan, suited to such a state.

The behaviour of Pliable upon this occasion, discovered his want of grace. Expecting nothing but carnal ease and pleasure, he was offended with the first difficulty that occurred. Hence he struggles to get out of the mire on that side he fell in. The meaning is, that when carnal men feel their minds uneasy with a sense of sin, they try to throw off the load, by returning to the world again. But the real christian, amidst all his desponding fears, still continues to renounce the world, struggles to get forward, and dreads the thought of peace from any other quarter, than an interest in Jesus Christ. Let no such soul be discouraged; sooner or later Jesus will help, and deliverance shall be sung in David's words: "He brought me up out of an horrible pit, out of "the miry clay, and set my feet upon a rock, and hath "established my goings," Psal. xl. 2.—If the reader would avoid the slough, (and some have done it,) let him carefully observe the "steps," or these precious promises of acceptance and pardon, held forth in the word to seeking souls; such as, "Seek, and ye shall find—Whosoever cometh to me, I will "in no wise cast out."

CHAP. III.

Christian, deceived by the advice of Mr. Worldly Wiseman, turns out of the way, and is greatly alarmed; but happily meeting with Evangelist, returns to the right path, and proceeds on his journey.

NOW as Christian was walking solitarily by himself, he 'spied one afar off, crossing over the field to meet him, and their hap was to meet just as they were crossing the way to each other. The gentleman's name that met him, was Mr. Worldly Wiseman; he

dwelt in the town of Carnal Policy, a very great town, and also hard by from whence Christian came. This man then, meeting with Christian, and having some knowledge of him; (for Christian's setting forth from the city of Destruction, was much noised abroad, not only in the town where he dwelt, but also it began to be the town-talk in some other places;) Mr. Worldly Wiseman therefore having some guess of him, by beholding his laborious going, by obsering his sighs and groans, and the like, began thus to enter into some talk with Christian.

World. How now, good fellow; whither away after this burdened manner?

Chr. A burdened manner indeed, as ever, I think, poor creature had! And whereas you ask me, Whither away; I tell you, Sir, I am going to yonder Wicket-gate before me; for there, as I am informed, I shall be put in a way to be rid of my heavy burden.

World. Hast thou a wife and children?

Chr. Yes: but I am so laden with this burden, that I cannot take that pleasure in them as formerly: Methinks I am as if I had none (*a*).

World. Wilt thou hearken to me if I give thee counsel?

Chr. If it be good, I will: for I stand in need of good counsel.

World. I would advise thee then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then: nor canst thou enjoy the benefits of the blessings which God hath bestowed upon thee till then.

Chr. That is that which I seek for, even to be rid of this heavy burden; but get it off myself, I cannot: nor is there a man in our own country, that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my burden.

World. Who bid thee go this way to be rid of thy burden?

(*a*) 1 Cor. vii. 25.

Chr. A man that appeared unto me to be a very great and honourable person: his name, as I remember, is Evangelist.

World. Beshrew him for his counsel; there is not a more dangerous and troublesome way in the world, than is that unto which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something (as I perceive) already: I see the dirt of the Slough of Despond is upon thee; but that slough is the beginning of the sorrows that do attend those that go on in that way! Hear me, I am older than thou: thou art like to meet with, on the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, darkness, dragons; and, in a word, death and what not: these things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

Chr. Why, Sir, this burden upon my back is more terrible to me, than are all these things which you have mentioned: nay, methinks, I care not what I meet with in my way, if so be I can also meet with deliverance from my burden.

World. How camest thou by the burden at first?

Chr. By reading this book in my hand.

World. I thought so; and it has happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men, (as thine I perceive hath done thee,) but they run them upon desperate ventures, to obtain they know not what.

Chr. I know what I would obtain: it is ease from my heavy burden.

World. But why wilt thou seek for ease this way, seeing so many dangers attend it? especially, since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into:

yea, and the remedy is at hand. Besides, I will add, that instead of these dangers, thou shalt meet with much safety, friendship, and content.

Chr. Pray, Sir, open this secret to me.

World. Why, in yonder village, (the village is named Morality,) there dwells a gentleman, whose name is Legality, a very judicious man, and a man of very good name, that has skill to help men off with such burdens as thine is from their shoulders: yea, to my knowledge, he hath done a great deal of good this way. And besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayst go and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it (to speak on) as well as the old gentleman himself. There, I say, thou mayst be eased of thy burden; and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayst send for thy wife and children to thee to this village, where there are houses now standing empty, one of which thou mayst have at a reasonable rate; provision is there also cheap and good; and that which will make thy life the more happy, is, to be sure, there thou shalt live by honest neighbours, in credit and good fashion.

Now was Christian somewhat at a stand; but presently he concluded, if this be true which this gentleman hath said, my wisest course is to take his advice; and with that he thus farther spake:—

Chr. Sir, which is my way to this honest man's house?

World. Do you see yonder hill?

Chr. Yes, very well.

World. By that hill you must go, and the first house you come at is his.

So Christian turned out of his way, to go to Mr. Legality's house for help; but behold, when he was

got now hard by the hill, it seemed so high, and also that side of it that was next the way-side, did hang so much over, that Christian was afraid to venture farther, lest the hill should fall on his head; wherefore there he stood still, and knew not what to do. Also his burden now seemed heavier to him than while he was in his way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burned (*b*): here therefore he sweats, and did quake for fear. And now he began to be sorry that he had taken Mr. Worldly Wiseman's counsel: and with that he saw Evangelist coming to meet him; at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer, and coming up to him, he looked upon him with a severe and dreadful countenance: and thus began to reason with Christian.

Evan. What dost thou here, Christian? said he: at which words Christian knew not what to answer: wherefore at present he stood speechless before him. Then said Evangelist farther, art not thou the man that I found crying without the walls of the city of Destruction?

Chr. Yes, dear Sir, I am the man.

Evan. Did not I direct thee the way to the little Wicket-gate?

Chr. Yes, dear Sir.

Evan. How is it then that thou art so quickly turned aside, for thou art now out of the way?

Chr. I met with a gentleman so soon as I had got over the Slough of Despond, who persuaded me, that I might, in the village before me, find a man that could take off my burden.

Evan. What was he?

Chr. He looked like a gentleman, and talked much to me, and got me at last to yield; so I came hither: but when I beheld this hill, and how it hangs

(*b*) Exod. xix. 16, 18. Heb. xii. 21.

over the way, I suddenly made a stand, lest it should fall on my head.

Evan. What said that gentleman to you?

Chr. Why, he asked me whither I was going; and I told him.

Evan. And what said he then?

Chr. He asked me if I had a family; and I told him: but, said I, I am so loaded with the burden that is on my back, that I cannot take pleasure in them as formerly.

Evan. And what said he then?

Chr. He bid me with speed get rid of my burden; and I told him, it was ease that I sought: and, said I, I am therefore going to yonder gate, to receive farther direction how I may get to the place of deliverance. So he said, that he would show me a better way, and shorter; not so attended with difficulties as the way, Sir, that you set me in; which way, said he, will direct you to a gentleman's house that has skill to take off these burdens. So I believed him, and turned out of that way into this, if haply I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped for fear, as I said, of danger; but I now know not what to do.

Evan. Then said Evangelist, stand still a little, that I may show thee the words of God. So he stood trembling. Then said Evangelist: "See that "ye refuse not him that speaketh: for if they "escape not who refused him that spake on earth, "much more shall not we escape, if we turn away "from him that speaketh from heaven (*c*):" he said moreover: "Now the just shall live by faith; but if "any man draw back, my soul shall have no pleasure "in him (*d*)." He also did thus apply them: Thou art the man that art running into this misery; thou hast begun to reject the counsel of the Most High,

(*c*) Heb. xii. 25. (*d*) Heb. x. 38.

and to draw back thy foot from the way of peace, even almost to be hazarding of thy perdition.

Then Christian fell down at his feet as dead, crying, Who is me, for I am undone! At the sight of which Evangelist caught him by the right-hand, saying, "All manner of sins and blasphemies shall "be forgiven unto men (*e*). Be not faithless, but "believing (*f*)." Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.

Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now show thee who it was that deluded thee, and who it was also to whom he sent thee. The man that met thee, is one Worldly Wiseman; and rightly he is so called: partly, because he savoureth only of the doctrine of this world (*g*); (therefore he always goes to the town of Morality to church;) and partly, because he loveth that doctrine best, for it saveth him from the cross; and because he is of this carnal temper, therefore he seeketh to pervert my ways, though right.—Now there are three things in this man's counsel that thou must utterly abhor.

1. His turning thee out of the way.

2. His labouring to render the cross odious to thee.

3. And his setting thy feet in that way that leadeth unto the administration of death.

First, thou must abhor his turning thee out of the way; yea, and thine own consenting thereto; because this is to reject the counsel of God, for the sake of the counsel of a Worldly Wiseman. The Lord says, "Strive to enter in at the strait

(*e*) Matt. xii. 31. (*f*) John xx. 27. (*g*) 1 John iv. 5.

" gate (*h*)." The gate to which I sent thee: " for " strait is the gate that leadeth unto life, and few " there be that find it (*i*)." From this little Wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction; hate therefore his turning thee out of the way, and abhor thyself for hearkening to him.

Secondly. Thou must abhor his labouring to render the cross odious to thee; for thou art to prefer it before " the treasures of Egypt (*k*)." Besides the King of Glory hath told thee, " that he that will " save his life shall lose it (*l*)." And, " he that " comes after him, and hates not his father and " mother, and wife and children, and brethren and " sisters; yea, and his own life also, he cannot be " my disciple (*m*)." I say, therefore, for a man to labour to persuade thee that that shall be thy death, without which, the Truth hath said, thou canst not have eternal life; this doctrine thou must abhor.

Thirdly, Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou was sent for ease, being by name Legality (*n*), is the son of the bond-woman which now is, and is in bondage with her children, and is in a mystery this Mount Sinai, which thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free! This Legality therefore is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be. Ye cannot be justified by the

(*h*) Luke xiii. 24 (*i*) Matt. vii. 13. 14. (*k*) Heb. xi. 25, 26. (*l*) Mark viii. 35. John xii. 25. Mat. x. 39. (*m*) Luke xiv. 26. (*n*) Gal. iv 21—27.

works of the law; for by the deeds of the law no man living can be rid of his burden. Therefore Mr. Worldly Wiseman is a liar, and Mr Legality is a cheat; as for his son Civility, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all this noise, that thou hast heard of these sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I had set thee. After this Evangelist called aloud to the heavens for confirmation of what he had said; and with that there came words and fire out of the mountain under which poor Christian stood, that made the hair of his flesh stand up. The words were thus pronounced: "As many as are of the works of the law "are under the curse: for it is written, Cursed is "every one that continueth not in all things which "are written in the book of the law to do them (*o*)."

Now Christian looked for nothing but death, and began to cry out lamentably; even cursing the time in which he met with Mr. Worldly Wiseman; still called himself a thousand fools for hearkening to his counsel: he also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should have the prevalency with him, to cause him to forsake the right way. This done, he applied himself again to Evangelist, in words and sense as follows:

Chr. Sir, what think you; is there any hope? May I now go back, and go up to the Wicket-gate; Shall I not be abandoned for this, and sent back from thence ashamed; I am sorry I have hearkened to this man's counsel; but may my sin be forgiven?

Evan. Then said Evangelist to him, Thy sin is very great, for by it thou hast commited two evils: thou hast forsaken the way that is good, to tread in forbidden paths; yet will the man at the gate receive thee, for he has good-will for men; only, said

(*o*) Gal. iii. 10.

he, take heed that thou turn not aside again, lest thou perish from the way, "when his wrath is "kindled but a little (*p*)." Then did Christian address himself to go back; and Evangelist, after he had kissed him, gave him one smile, and bid him God-speed: so he went on with haste, neither spake he to any man by the way; nor if any asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow Mr. Worldly Wiseman's counsel.

Explanatory Notes.

IN this chapter, Christian meets with a fresh difficulty. He is accosted by a person rightly called Mr. Worldly Wiseman; for his advice savours not of heavenly wisdom, but of carnal policy. Having surmounted the difficulty of forsaking the world, and having struggled through the slough of despond-ing fears, he is exposed to a greater snare, by "going about "to establish his own righteousness; not submitting to the "righteousness of God," Rom. x. 3.

Mr Worldly Wiseman condemns the counsel of Evangelist, or the directions of the gospel, to fly to Christ;—represents the ways of God as full of misery;—"does not like that men "should be serious in reading the Bible,"—and warmly re-commends morality in preference to Christ. In short, he wishes him neither to be over-much wicked, nor over-much righteous: approves of his reformation, but scorns experi-mental religion.

Reader, behold in Mr. Worldly Wiseman, the very picture of many self-righteous teachers of this day. What is constantly heard from their pulpits? Morality, morality, morality! and nothing more. Man's utter ruin by sin—his recovery by Christ alone—the new-birth—and the work of the Holy Spirit, are never insisted upon. While all heart-religion is

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(*p*) Psal. ii. 12.

discarded as irrational, methodistical and enthusiastic, it is astonishing, that the Pilgrim's Progress should be generally admired, when these despised truths of God are so warmly maintained throughout it!

Poor Christian, deluded by this specious advice, is permitted to turn out of the right way for a time. But what did he get by it? Tremendous horrors soon possessed his mind. The burning mountain seemed falling upon his head. The author alludes to the giving the law at Mount Sinai, which was attended with such awful circumstances, that Moses himself said, "I exceedingly fear and quake," Heb. xii. 21. The meaning is, that if an awakened soul looks for peace of conscience from his own imperfect righteousness, and not from the perfect righteousness of Christ, his guilt and fear, instead of being removed, will most certainly increase.

Many young christians, like our pilgrim, are, through ignorance and temptation, led to "seek righteousness as it were "by the works of the law," but they cannot find it, Rom. ix. 30, &c. Happy for them, if God cast their lot under the clear preaching of the Gospel.—Evangelist meets with Christian again, chides and chastises him for his folly, and directs his feet into the way of peace. Thus the apostle Paul dealt with the Galatians; "O foolish Galatians, who hath bewitched "you, that ye should not obey THE TRUTH!"—What was that truth which they had departed from, by the persuasion of false teachers! It was the great gospel doctrine of justification alone by Jesus Christ, through faith in him. From this if the professor depart, he is in the utmost danger; for thus the whole gospel is subverted, as the scripture says; "if righteousness come by the law, then Christ is dead in vain," Gal. iii. 1. and ii. 21.

Christian, convinced of his error, and comforted with the hopes of the gospel, "addressed himself to go back;" and with caution, taught by painful experience, pursues the way to the gate. Thus the sincere believer will profit by his mistakes, and never rest till he obtain forgiveness of sin, through the blood of Christ.

Beware, reader, of that worldly wisdom which places all religion in a moral conduct, and so tries to shun the cross. A man may live morally in the world, and be commended by his neighbours; but depend upon it, that he who will live godly IN CHRIST JESUS, shall suffer persecution.

CHAP. IV.

Christian arrives at the Wicket-gate, where he knocks, and is kindly received.

IN process of time, Christian got up to the gate. Now over the gate there was written, "Knock, and "it shall be opened unto you (*a*)." He knocked therefore more than once or twice, saying.

> May I now enter here? Will he within
> Open to sorry me, though I have been
> An undeserving rebel? Then shall I
> Not fail to sing his lasting praise on high.

At last there came a grave person to the gate, named Goodwill, who asked, Who was there? and whence he came, and what he would have?

Chr. Here is a poor, burdened Sinner. I come from the city of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come. I would therefore, Sir, since I am informed that by this gate is the way thither, know if you are willing to let me in.

Good. I am willing with all my heart, said he; and with that he opened the gate.

So when Christian was stepping in, the other gave him a pull: then said Christian, What means that? The other told him, A little distance from this gate, there is erected a strong castle, of which Beelzebub is the captain; from thence both he, and them that are with him, shoot arrows at those that come up to the gate, if haply they may die before they can enter in. Then said Christian, I rejoice and tremble. So when he was got in, the man of the gate asked him, who directed him thither?

(*a*) Matt. vii. 8.

Christian desiring admittance at the Wicket Gate.

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Chr. Evangelist bid me come hither and knock (as I did); and he said, that you, Sir, would tell me what I must do.

Good. An open door is before thee, and no man can shut it.

Chr. Now I begin to reap the benefits of my hazards.

Good. But how is it that you came alone?

Chr. Because none of my neighbours saw their danger, as I saw mine.

Good. Did any of them know of your coming?

Chr. Yes! my wife and children saw me at the first, and called after me to turn again: also some of my neighbours stood crying and calling after me to return; but I put my fingers in my ears, and so came on my way.

Good. But did none of them follow you, to persuade you to go back?

Chr. Yes, both Obstinate and Pliable; but, when they saw that they could not prevail, Obstinate went railing back, but Pliable came with me a little way.

Good. But why did he not come through?

Chr. We indeed came both together, until we came to the Slough of Despond, into which we also suddenly fell. And then was my neighbour Pliable discouraged, and would not adventure farther. Wherefore, getting out again on that side next his own house, he told me, I should possess the brave country alone for him: so he went his way, and I came mine; he after Obstinate, and I to this gate.

Good. Then said Goodwill, alas, poor man, is the cœlestial glory of so small esteem with him, that he counteth it not worth running the hazard of a few difficulties to obtain it?

Chr. Truly, said Christian, I have said the truth of Pliable, and if I should also say all the truth of myself, it will appear there is no difference betwixt him and myself. 'Tis true, he went back to his own house; but I also turned aside to go in the way of death, being persuaded thereto by the carnal argument of one Mr. Worldly Wiseman.

Good. Oh! did he light upon you? What he would have had you sought for ease at the hands of Mr. Legality; they are both of them very cheats: but did you take his counsel?

Chr. Yes, as far as I durst: I went to find out Mr. Legality, until I thought that the mountain that stands by his house, would have fallen upon my head; wherefore there I was forced to stop.

Good. That mountain has been the death of many, and will be the death of many more: 'tis well you escaped being dashed to pieces by it.

Chr. Why, truly, I do not know what had become of me there, had not Evangelist happily met me again as I was musing in the midst of my dumps: but it was God's mercy, that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that mountain, than thus to stand talking with my Lord: but, oh! what a favour is this to me, that yet I am admitted entrance here!

Good. We make no objections against any, notwithstanding all that they have done before they came hither. They in no wise are cast out (*b*); and therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way? That is the way thou must go. It was cast up by the patriarchs, prophets, Christ and his apostles, and it is as straight as a rule can make it. This is the way thou must go.

Chr. But, said Christian, are there no turnings nor windings, by which a stranger may lose his way?

Good. Yes, there are many ways butt down upon this; and they are crooked and wide; but thus thou mayst distinguish the right from the wrong; the right only being straight and narrow (*c*)

Then I saw in my dream, that Christian asked him farther, if he could not help him off with the

(*b*) John vi. (*c*) Matt. vii. 14.

burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him, as to thy burden, be content to bear it, until thou comest to the place of deliverance; for there it will fall from thy back of itself.

Then Christian began to gird up his loins, and to address himself to his journey. So the other told him, that by that he was gone some distance from the gate, he would come to the house of the Interpreter, at whose door he should knock, and he would show him excellent things. Then Christian took his leave of his friend, and he again bid him God speed.

Explanatory Notes.

WE here enter upon a memorable period of Christian experience. The humbled sinner, after many struggles with guilty fears and legal hopes, is enabled to "claim the promise of the gospel for himself, and to commit his soul to "Jesus." He then enters the Wicket-gate, and may properly be called, A Believer.

When Christian arrived at the gate, he knocked and knocked again. The sincere soul will be importunate in prayer, and prayer will prevail. He may solely fear a repulse—he may question the willingness of Christ to save, but shall assuredly find that he is not only able to save to the uttermost, but willing too. "I am willing with all my heart," said he. "We make no objections to any, notwithstanding all that "they have done before they came hither. They are in no "wise cast out." O blessed encouragement to the chief of sinners!

But let coming souls expect opposition from Satan. He often shoots fiery darts at them. Wanderings in prayer, enticements to old sins, and even blasphemous thoughts, are common in such a case. Nevertheless, grace shall prevail, and the sinner be "snatched as a brand out of the fire," Zech. iii. 2.

Christian set out with company, but reached the gate alone; yet he ascribes the difference only to distinguishing grace. He is filled with holy amazement at the favour bestowed upon him: and so will every one who tastes that the Lord is

gracious. He discovers a godly jealousy of himself; and having missed his way before, desires particular directions about the road. The answer given him was important indeed! "Thus thou mayest distinguish the right way from "the wrong, the right only being straight and narrow."—Reader, remember this distinction as long as you live!

Christian had not yet lost his burden, but he expresses his desire of deliverance. He is directed to wait, till he should come to the place of deliverance. Thus many a believer finds remaining guilt and fear for a season; and while he desires relief from it, he should exercise patience, till the Lord's time arrives, when the heavy load shall drop "of itself." When further enlightened by the Holy Spirit, as represented in the next chapter, Christian obtains the much wished-for blessing, and rejoices in Christ, with joy unspeakable, and full of glory.

CHAP. V.

Christian delightfully entertained at the Interpreter's House.

THEN Christian went on till he came to the house of the Interpreter, where he knocked over and over; at last one came to the door, and asked, Who was there?

Chr. Sir, here is a traveller, who was bid, by an acquaintance of the good man of this house, to call here for my profit; I would therefore speak with the master of the house: so he called for the master of the house; who, after a little time, came to Christian, and asked him, What he would have? Sir, said Christian, I am a man that am come from the city of Destruction, and am going to the Mount Zion; and I was told by the man that stands at the gate, at the head of this way, that if I called here, you would show me excellent things, such as would be an help to me in my journey.

Interpreter. Then said the Interpreter, Come in: I will show thee that which will be profitable to thee.

So he commanded his man to light the candle, and bid Christian follow him: so he had him into a private room, and bid his man open a door; the which when he had done, Christian saw the picture of a very grave person hung up against the wall: and this was the fashion of it: It had eyes lifted up to heaven, the best of books in its hand, the law of truth was written on its lips; the world was behind its back; it stood as if it pleaded with men, and a crown of glory did hang over its head.

Chr. Then said Christian, What meaneth this?

Int. The man, whose picture this is, is one of a thousand; he can beget children, travail in birth with children, and nurse them himself when they are born (*a*). And whereas thou seest him with his eyes lifted up to heaven, and the best of books in his hand, and the law of truth written on his lips; it is to show thee, that his work is to know, and unfold dark things to sinners; even as also thou seest him stand as if he pleaded with men: and whereas thou seest the world as cast behind him, and that a crown hangs over his head; that is to show thee, that slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next, to have glory for his reward. Now, said the Interpreter, I have showed thee this picture first, because the man whose picture this is, is the only man whom the Lord of the place, whither thou art going, hath authorized to be thy guide in all difficult places thou mayst meet with in the way: wherefore, take good heed to what I have showed thee, and bear well in thy mind what thou hast seen: lest in thy journey thou meet with some that pretend to lead thee right, but their ways go down to death.

Then he took him by the hand, and led him into a very large parlour, that was full of dust, because never swept; the which after he had reviewed a

(*a*) 1 Cor. iv. 15. Gal. i. 19

little while, the Interpreter called for a man to sweep. Now, when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the Interpreter, to a damsel that stood by, Bring hither the water, and sprinkle the room: the which when she had done, it was swept and cleansed with pleasure.

Chr. Then said Christian, What means this?

Int. The Interpreter answered, This parlour is the heart of a man that was never sanctified by the sweet grace of the gospel: the dust is his original sin, and inward corruptions, that have defiled the whole man. He that began to sweep at first, is the Law; but she that brought water, and did sprinkle it, is the Gospel. Now whereas thou sawest that as soon as the first began to sweep, the dust did so fly about, that the room by him could not be cleansed but that thou was almost choked therewith; this is to show thee, that the law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it, for it doth not give power to subdue it (*b*).

Again, As thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to show thee, that when the gospel comes in the sweet and precious influences thereof to the heart, then, I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean, through the faith of it, and consequently fit for the King of Glory to inhabit (*c*).

I saw moreover in my dream, that the Interpreter took him by the hand, and had him into a little room, where sat two little children, each one in his

(*b*) Rom. vii. 6. 1 Cor. xv. 56. Rom. v. 20.
(*c*) John xv. 3. Eph. v. 26. Acts xv. 9. Rom. xvi. 25, 26. John xv. 13.

chair. The name of the eldest was Passion, and the name of the other Patience. Passion seemed to be much discontented, but Patience was very quiet.—Then Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The governor of them would have him stay for his best things till the beginning of the next year, but he will have all now; but Patience is willing to wait.

Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down at his feet, the which he took up and rejoiced therein, and withal laughed Patience to scorn. But I beheld but a while, and he had lavished all away, and had nothing left but rags.

Chr. Then said Christian to the Interpreter, expound this matter more fully to me.

Int. So he said, these two lads are figures: Passion, of the men of this world; and Patience, of the men of that which is to come: for as here thou seest, Passion will have all now, this year; that is to say, in this world; so are the men of this world: they must have all their good things now, they cannot stay till next year; that is, until the next world, for their portion of good. That proverb, "A bird "in the hand is worth two in the bush," is of more authority with them, than are all the divine testimonies of the good of the world to come. But as thou sawest, that he had quickly lavished all away, and had presently left him nothing but rags; so will it be with all such men at the end of this world.

Chr. Then said Christian, Now I see that Patience has the best wisdom, and that upon many accounts. 1. Because he stays for the best things. 2. And also because he will have the glory of his, when the other has nothing but rags.

Int. Nay, you may add another, to wit, the glory of the next world will never wear out; but these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience, because he had his good

things first, as Patience will have to laugh at Passion, because he had his best things last: for first must give place to last, because last must have its time to come; but last gives place to nothing; for there is not another to succeed: he therefore that hath his portion first, must needs have a time to spend it; but he that hath his portion last, must have it lastingly: therefore it is said of Dives, "In thy life-"time thou receivest thy good things, and likewise "Lazarus evil things; but now he is comforted, and "thou are tormented (*d*)."

Chr. Then I perceive it is not best to covet things that are now, but to wait for things to come.

Int. You say truth; "For the things that are seen "are temporal; but the things that are not seen, "eternal (*e*)." But though this be so, yet since things present, and our fleshly appetite, are such near neighbours one to another; and again, because things to come, and carnal sense, are such strangers one to another: therefore it is, that the first of these so suddenly fall into amity, and that distance is so continually between the second.

Then I saw in my dream, that the Interpreter took Christian by the hand, and led him into a place where was a fire burning again a wall, and one standing by it, always casting much water upon it, to quench it; yet did the fire burn higher and hotter.

Then said Christian, What means this?

The Interpreter answered: This fire is the work of grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the devil; but in that thou seest the fire notwithstanding burns higher and hotter, thou shalt also see the reason of that. So he had him about to the backside of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast (but secretly) into the fire.

(*d*) 2 Luke xvi. (*e*) 2 Cor. iv. 18.

Then said Christian, What means this?

The Interpreter answered: This is Christ, who continually with the oil of his grace maintains the work already begun in the heart; by the means of which, notwithstanding what the devil can do, the souls of his people prove gracious still. And in that thou sawest, that the man stood behind the wall to maintain the fire; this is to teach thee, that it is hard for the tempted to see how this work of grace is maintained in the soul (*i*).

I saw also that the Interpreter took him again by the hand, and led him into a pleasant place, where was built a stately palace, beautiful to behold; at the sight of which Christian was greatly delighted; he saw also upon the top thereof certain persons walking, who were clothed all in gold.

Then said Christian, May we go thither?

Then the Interpreter took him and led him up towards the door of the palace; and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table side, with a book, and his ink-horn before him, to take the names of those that should enter therein: he saw also, that in the door-way stood many men in armour to keep it, being resolved to do to the men that would enter what hurt and mischief they could. Now was Christian somewhat in a maze: at last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance, come up to the man that sat there to write, saying, Set down my name, Sir: the which when he had done, he saw the man draw his sword, and put an helmet upon his head, and rush towards the door, upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received and given many wounds to those that attempted to

(*i*) 2 Cor. xii. 9.

keep him out, he cut his way through them all, and pressed forward into the palace; at which there was a pleasant voice heard from those that were within even of those that walked upon the top of the palace, saying,

Come in, come in;
Eternal glory thou shalt win.

So he went in, and was clothed with such garments as they. Then Christian smiled, and said, I think verily I know the meaning of this.

Now said Christian, let me go hence. Nay, stay (said the Interpreter) till I have showed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage.

Now the man, to look on, seemed very sad; he sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart. Then said Christian, what means this? At which the Interpreter bid him talk with the man.

Then said Christian to the man, What are thou?

The man answered, I am what I was not once.

Chr. What wast thou once?

Man. The man said, I was once a fair and flourishing professor, both in mine own eyes, and also in the eyes of others: I once was, as I thought, fair for the cœlestial city, and had then even joy at the thoughts that I should get thither (*k*).

Chr. Well, but what art thou now?

Man. I am now a man of despair, and am shut up in it, as in this iron cage. I cannot get out; O now I cannot!

Chr. But how camest thou in this condition?

Man. I left off to watch, and be sober: I laid the reins upon the neck of my lusts; I sinned against the light of the word, and the goodness of God: I

(*k*) Luke viii. 13.

have grieved the Spirit, and he is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart, that I cannot repent.

Then said Christian to the Interpreter, But is there no hope for such a man as this? Ask him, said the Interpreter.

Chr. Then said Christian, is there no hope, but you must be kept in the iron cage of despair?

Man. No, none at all,

Chr. Why? the Son of the Blessed is very pitiful.

Man. I have crucified him to myself afresh; I have despised his person, I have despised his righteousness, I have counted his blood an unholy thing, I have done despite to the Spirit of grace: therefore I shut myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings of certain judgment, and fiery indignation, which shall devour me as an adversary (*l*).

Chr. For what did you bring yourself into this condition?

Man. For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise myself much delight: but now every one of those things also bite me, and gnaw me like a burning worm.

Chr. But canst thou not now repent and turn?

Man. God hath denied me repentance. His word gives me no encouragement to believe; yea, himself hath shut me up in this iron cage; nor can all the men in the world let me out. O eternity! eternity! how shall I grapple with the misery that I must meet with in eternity?

Int. Then said the Interpreter to Christian, let this man's misery be remembered by thee, and be an everlasting caution to thee.

Chr. Well, said Christian, this is fearful! God

(*l*) Heb. vi. 6. Luke xix. 14. Heb. x. 28, 29.

help me to watch and be sober, and to pray that I may shun the cause of this man's misery.—Sir, is it not time for me to go on my way now?

Int. Tarry till I shall show thee one thing more, and then thou shalt go on thy way.

So he took Christian by the hand again, and led him into a chamber, where there was one rising out of bed; and as he put on his raiment, he shook and trembled. Then said Christian, Why doth this man thus tremble? The Interpreter then bid him tell to Christian the reason of his so doing; so he began and said, This night as I was asleep, I dreamed, and behold the heavens grew exceeding black: Also it thundered and lightened in most fearful wise, that it put me into an agony. So I looked up in my dream, and saw the clouds racked at an unusual rate; upon which I heard a great sound of a trumpet, and saw also a man sit upon a cloud, attended with the thousands of heaven: They were all in flaming fire, also the heavens were in a burning flame. I heard then a voice, saying, "Arise, ye dead, and "come to judgment:" and with that the rocks rent, the graves opened, and the dead, that were therein, came forth; some of them were exceeding glad, and looked upwards; and some sought to hide themselves under the mountains: Then I saw the man that sat upon the cloud, open the book, and bid the world draw near. Yet there was, by reason of a fierce flame which issued out and came before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar. I heard it also proclaimed to them that attended on the man that sat on the cloud, "Gather together the tares, "the chaff and stubble, and cast them into the burn-"ing lake;" and with that the bottomless pit opened just whereabout I stood: Out of the mouth of which there came, in an abundant manner, smoke and coals of fire, with hideous noises. It was also said to the same persons, "Gather my wheat into the garner." And with that I saw many catched up and carried

away into the clouds; but I was left behind. I also sought to hide myself, but I could not, for the man that sat upon the cloud still kept his eye upon me: My sins also came into my mind, and my conscience did accuse me on every side. Upon this I awaked from my sleep (*m*).

Chr. But what was it, that made you so afraid of this sight?

Man. Why I thought that the day of judgment was come, and that I was not ready for it: But this frighted me the most, that the angels gathered up several, and left me behind; also the pit of hell opened her mouth just where I stood. My conscience too afflicted me; and, as I thought, the Judge had always his eye upon me, showing indignation in his countenance.

Then said the Interpreter to Christian, Hast thou considered all these things?

Chr. Yes, and they put me in hope and fear.

Int. Well, keep all things so in thy mind, that they may be as a goad in thy sides to prick thee forward in the way thou must go. Then Christian began to gird up his loins, and to address himself to his journey. Then said the Interpreter, The Comforter be always with thee, good Christian, to guide thee in the way that leads to the city. So Christian went on his way, saying,

Here I have seen things rare and profitable;
Things pleasant, dreadful; things to make me stable
In what I have begun to take in hand:
Then let me think on them, and understand
Wherefore they show'd me were, and let me be
Thankful, O good Interpreter, to thee.

(*m*) 1 Cor. xv. 1 Thes. iv. Jude 15. John v. 28. 2 Thes. i. 8. Rev. xx. 11—14. Isa. xxvi. 21. Mic. vii. 16, 17. Psal. l. 1—3. Mal. iii. 2, 3. Dan. vii. 9. 10. Mat. iii. 12. chap. xxiv. 30. Mal. iv. 1. Luke iii. 17. 1 Thes. iv. 16, 17 Rom. ii. 14, 15.

Explanatory Notes.

By the Interpreter, we are to understand the Holy Ghost, a divine person, equal with the Father and the Son And he is called the Interpreter, because by his inward teaching, the Christian is made experimentally aequainted with the great truths of God. He does not reveal new truths to the believer's mind, but explains and applies those already revealed in the Bible. This work of the Spirit is much reviled in our day, from the pulpit, the press, and the stage: and all who profess an acquaintance with his gracious influences, are deemed enthusiasts. Nevertheless, the scriptures cannot be broken. It is therein promised to the church in all ages, that the Spirit of Truth shall convince, enlighten, renew, sanctify, seal, and comfort the elect people of God. It is declared, that "no man can call Jesus Lord, but by the "Holy Ghost;" and that "if any man have not the Spirit "of Christ, he is none of his." Our author well knew the necessity and value of the Spirit's work, and therefore represents the Pilgrim as receiving a variety of useful lessons in his house, namely, by the means of grace, and his blessing upon them.

1. The first lesson he learns, is, how to choose a minister. The picture he draws of a good one, is a striking contrast to many of our age and country. "He had eyes lifted up to "heaven:" he was a praying minister, not a swearing one. "He had the Bible in his hand;" not a play or romance. "The law of truth was on his lips:" he was apt to teach the great truths of the gospel, not merely to read over a flimsy essay on virtue, perhaps purchased ready-made. "The "world was behind his back:" he was not a frequenter of the card table, the ball-room, the play-house, or the tavern. "He "stood as if he pleaded with men:" not a hasty reader of the service; who, like a school-boy, huddles up his work, because he hates the task. "A crown of glory hung over his head;" for glorious will the reward of a faithful pastor be. Blessed be God, there are some such even now, of various denominations; and may their number be daily increased!—Reader, learn hence how to choose a minister for yourself.

2. The dusty parlour never swept, fitly represents the human heart; the depravity of which is never perceived, till the law convinces of sin, and the false peace that reigned there is disturbed. Then "the commandment comes" with proper force, and "the sinner dies," as to all hopes founded on merit, Rom. vii. 9. But it is only the cordial belief of gospel truth, and the application of the Redeemer's blood, which

can either produce solid peace of conscience, or real holiness of heart.

3. The two lads, Passion and Patience, include the leading characters of all mankind. Most men, like Dives, grasp at all their good things now; while a happy few renounce the world, and patiently wait for the blessings of eternity.

4. The fire, secretly supplied, is a beautiful illustration of the manner in which spiritual life is maintained in the soul. It is the wonder of saints, angels, and devils. Every Christian may adopt the poet's words, and say.

Turn aside, a sight t' admire,
I the living wonder am!
See a bush, that burns with fire,
Unconsum'd amidst the flame!
See a stone that hangs in air!
See a spark in oceans dwell!
Kept alive with death so near,
I am—I am out of hell.

5. "The kingdom of heaven suffereth violence, and the "violent take it by force," Mat. xi. 12. Opposition cannot stop the soul, that is truly in earnest for eternal glory. May God give this holy resolution to every reader!

6. The man confined in the iron cage of despair, was an awful, but instructive sight! A sight which may be too often seen. O professor, remember thy Lord's words, "Watch "and pray," or you may be in the situation described, or even in a worse, with a hardened and insensible heart. There is a certain looseness, levity, and carnality of behaviour, dress, and talk, among modern professors, that makes this caution perculiarly seasonable. But it should be observed, that what the unhappy man thought and said of himself, is no proof that the greatest backslider may not be restored. Such a view as he had of sin, seems to be a mark of grace; and we are sure, that all manner of sin and blasphemy may be forgiven. Yet God forbid, this encouragement should make any one careless and fearless. Let all take warning, lest the iron cage should be their portion.

7. The last sight Christian was favoured with, was the man terrified with dreaming of judgment. This was intended also as a warning against carnal security. An habitual remembrance of the certainty of eternal judgment, will have a happy tendency to make us watchful.

CHAP. VI.

Christian loses his Burden at the Cross.

NOW I saw in my dream, that the highway up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation (*a*). Up this way therefore did burdened Christian run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending, and upon that place stood a cross, and a little below, in the bottom, a sepulchre. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said with a merry heart, he hath given me rest by his sorrow, and life by his death. Then he stood still a while to look and wonder; for it was very surprising to him, that the sight of the cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks (*b*). Now as he stood looking and weeping, behold three Shining Ones came to him and saluted him, with "Peace be to thee;" so the first said to him, "Thy sins be forgiven thee (*c*);" the second stript him of his rags, and clothed him with change of raiment (*d*); the third also set a mark on his forehead, and gave him a roll, with a seal upon it (*e*), which he bid him look on as he ran, and that he should give it in at the cœlestial gate: so they went their way. Then

(*a*) Isa. xxvi. 1. (*b*) Zech. xii. 10. (*c*) Mark ii. 5. (*d*) Zech. iii. 4. (*e*) Eph. i. 13.

Isaac Taylor

Christian losing his Burden at the sight of the Cross.

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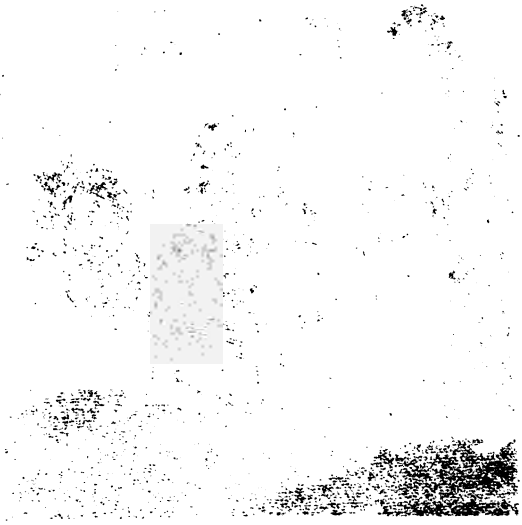

Christian gave three leaps for joy, and went on singing:—

Thus far did I come laden with my sin;
Nor could ought ease the grief that I was in,
Till I came hither. What a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bind it to me crack?
Blest cross! blest sepulchre! blest rather be
The man that there was put to shame for me!

Explanatory Notes.

THIS short chapter contains one of the most important event in the whole work. Here we are figuratively shown, the happy effect of faith, as to the believer's conscience; or the way in which he obtains deliverance from guilt. The pilgrim was certainly a christian when he entered the Wicket-gate, but he was not a joyful and happy christian, till he arrived at the cross. The soul that sees Jesus as the only way to the Father, and walks in him as such, is in a safe condition, though destitute of assurance as to personal interest. Faith, or believing, has always respect to something revealed, but that Christ died for me in particular, is not revealed, and therefore the believing of it is not faith. Nevertheless, this blessed knowledge of personal interest in Christ, is both desirable and attainable: and a real christian cannot be satisfied without it. Reader, would you obtain this happiness, look to Jesus; consider the love of his heart in dying for the chief of sinners; remember that he fully satisfied for sin on the cross, and "redeemed us from the curse of the law, being "made a curse for us," Gal iii. 13.

Here look till love dissolve your heart,
And bid invading fears depart.

Christian, now a strong believer, is favoured with three distinguishing blessings, which are the fruits of faith. First, The knowledge of forgiveness through the death of Christ. Secondly, The acceptance of his person, through the imputation of the Redeemer's righteousness: and, Thirdly, The Holy Spirit, as a sanctifier, impressing the holy image of Christ upon him, so as to be visible to all; and, as a Comforter, in giving him a roll, containing the evidences of his adoption. No wonder, that thus blessed, he gave three leaps for joy, for such a joy is "unspeakable, and full of glory!"

CHAP VII.

Christian finds Simple, Sloth, and Presumption fast asleep—Is despised by Formalist and Hypocrisy—Ascends the Hill Difficulty—Loses his Roll, and finds it again.

I SAW then in my dream, that he went on thus, even until he came at the bottom, where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was Simple, another Sloth, and the third Presumption.

Christian then seeing them lie in this case, went to them, if peradventure he might awake them; and cried, You are like them that sleep on the top of a mast (*a*), for the dead sea is under you, a gulph that hath no bottom: awake, therefore, and come away; be willing also, and I will help you off with your irons. He also told them, If he that goeth about like a roaring lion (*b*) comes by, you will certainly become a prey to his teeth. With that they looked upon him, and began to reply in this sort: Simple said, I see no danger: Sloth said, Yet a little more sleep: and Presumption said, Every tub must stand upon its own bottom. And so they lay down to sleep again, and Christian went on his way.

Yet was he troubled to think, that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by the awakening of them, counselling of them, and proffering to help them off with their irons. And as he was troubled thereabout, he espied two men come tumbling over the wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrisy. So, as I said, they drew up unto him, who thus entered with them into discourse.

(*a*) Prov. xxiii. 34. (*b*) 1 Pet. v. 8.

Chr. Gentlemen, whence came you, and whither go you?

Form. and *Hyp.* We were born in the land of Vain-Glory, and are going for praise to Mount Sion.

Chr. Why came you not in at the gate which standeth at the beginning of the way? Know you not that it is written, "That he that cometh not in "by the door, but climbeth up some other way, the "same is a thief and a robber (*c*)."

Form. and *Hyp.* They said, That to go to the gate of entrance, was by all their countrymen counted too far about; and therefore their usual way was to make a short cut of it, and to climb over the wall, as they had done.

Chr. But will it not be counted a trespass against the Lord of the City, whither we are bound, thus to violate his revealed will?

Form. and *Hyp.* They told him, That as for that, he needed not to trouble his head thereabout; for what they did, they had custom for, and could produce, if need were, testimony that would witness it, for more than a thousand years.

Chr. But will your practice stand a trial at law?

Form. and *Hyp.* They told him, That custom, it being of so long standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial judge: and besides, say they, if we get into the way, what matter which way we get in? If we are in, we are in: thou art but in the way, who, as we perceive, came in at the gate: and we are also in the way, that came tumbling over the wall: Wherein now is thy condition better than ours?

Chr. I walk by the rule of my Master, you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way, therefore I doubt you will not be found true men at the end of the way. You came in by yourselves

(*c*) John x. 1.

without his direction; and shall go out by yourselves, without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another; save that these two men told Christian, that as to laws and ordinances, they doubted not but they should as conscientiously do them as he. Therefore, said they, we see not wherein thou differest from us, but by the coat that is on thy back, which was, as we trow, given thee by some of thy neighbours to hide the shame of thy nakedness.

Chr. By laws and ordinances you will not be saved (*d*), since you came not in by the door. And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of kindness to me; for I had nothing but rags before; and besides, thus I comfort myself as I go: Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back! a coat that he gave me freely on the day that he stript me of my rags. I have moreover a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell you, moreover, that I had then given me a roll, sealed, to comfort me by reading as I go on the way; I was also bid to give it in at the cœlestial gate, in token of my certain going in after it; all which things I doubt you want, and want them, because you came not in at the gate.

To these things they gave him no answer, only they looked upon each other, and laughed. Then I saw that they went on all, save that Christian kept before, who had no more talk but with himself, and

(*d*) Gal. ii. 16.

that sometimes sighingly, and sometimes comfortably: also he would be often reading in the roll, that one of the Shining Ones gave him, by which he was refreshed.

I beheld then, that they all went on till they came to the foot of the hill Difficulty, at the bottom of which was a spring. There were also in the same place two other ways besides that which came straight from the gate; one turned to the left hand, and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill; and the name of the way going up to the side of the hill is called Difficulty. Christian now went to the spring (*e*), and drank thereof to refresh himself, and then began to go up the hill, saying,

The hill, tho' high, I covet to ascend,
The difficulty will not me offend,
For I perceive the way to life lies here;
Come, pluck up heart, let's neither faint nor fear:
Better, tho' difficult, the right way to go,
Than wrong, tho' easy, where the end is woe.

The other two also came to the foot of the hill; but when they saw that the hill was steep and high; and that there were two other ways to go; and supposing also that these two ways meet again with that up which Christian went, on the other side of the hill: therefore they were resolved to go in those ways. Now the name of one of those ways was Danger, and the name of the other Destruction. So the one took the way which is called Danger, which led him into a great wood, and the other took directly up the way to Destruction, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.

I looked then after Christian, to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands

(*e*) Isa. xlix. 10.

and his knees, because of the steepness of the place. Now about the mid-way to the top of the hill, was a pleasant arbour, made by the Lord of the hill, for the refreshing of weary travellers; thither therefore Christian got, where also he sat down to rest him: then he pulled his roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the coat or garment that was given him as he stood by the cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night; and in this sleep his roll fell out of his hand. Now as he was sleeping, there came one to him, and awaked him, saying, "Go to the ant, "thou sluggard; consider her ways and be wise(*f*)." And with that Christian suddenly started up, and sped him on his way, and went apace till he came to the top of the hill.

Now when he was got to the top of the hill, there came two men running to meet him amain; the name of the one was Timorous, and of the other Mistrust; to whom Christian said, Sirs, what's the matter you run the wrong way; Timorous answered, that they were going to the city of Zion, and had got up that difficult place: but, said he, the farther we go, the more danger we meet with; wherefore we turned, and are going back again.

Yes, said Mistrust, for just before us lie a couple of lions in the way; (whether sleeping or waking we know not;) and we could not think, if we came within reach, but they would presently pull us in pieces.

Chr. Then said Christian, you make me afraid; but whither shall I flee to be safe? If I go back to my own country, that is prepared for fire and brimstone, and I shall certainly perish there: If I can get to the cœlestial city, I am sure to be in safety there; I must venture: to go back, is nothing but death;

(*f*) Prov. vi. 6.

to go forward, is fear of death; and life everlasting beyond it: I will yet go forward. So Mistrust and Timorous ran down the hill, and Christian went on his way. But thinking again of what he had heard from the men, he felt in his bosom for his roll, that he might read therein, and be comforted; but he felt, and found it not. Then was Christian in great distress, and knew not what to do; for he wanted that which used to relieve him; and that which should have been his pass into the cœlestial city. Here therefore he began to be much perplexed, and knew not what to do; at last he bethought himself that he had slept in the arbour that is on the side of the hill; and falling down upon his knees he asked God forgiveness for that his foolish act, and then went back to look for his roll. But all the way he went back, who can sufficiently set forth the sorrow of Christian's heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place which was erected only for a little refreshment for his weariness. Thus therefore he went back, carefully looking on this side and on that all the way he went, if happily he might find the roll that had been his comfort so many times in his journey. He went on thus, till he came again in sight of the arbour where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping into his mind. Thus therefore he now went on bewailing his sinful sleep, saying, O wretched man that I am! that I should sleep in the day time! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease of my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims! How many steps have I took in vain! (thus it happened to Israel: for their sins they were sent back again by the way of the Red Sea) and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I

have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once; yea, now also I am like to be benighted, for the day is almost spent: O that I had not slept! Now by this time he was come to the arbour again, where for a while he sat down and wept; but at last (as Providence would have it) looking sorrowfully down under the settle, there he espied his roll; the which he with trembling and haste catched up, and put into his bosom. But who can tell how joyful this man was, when he had gotten his roll again? For this roll was the assurance of his life, and acceptance at the desired haven. Therefore he laid it up in his bosom, gave God thanks for directing his eye to the place where it lay, and with joy and tears betook himself again to his journey. But, O how nimbly now did he go up the rest of the hill! Yet, before he got up, the sun went down upon Christian; and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to condole with himself: O thou sinful sleep! how for thy sake am I like to be benighted in my journey! I must walk without the sun, darkness must cover the path of my feet, and I must hear the noise of doleful creatures, because of my sinful sleep! Now also he remembered the story that Mistrust and Timorous told him of, how they were frighted with the sight of the lions. Then said Christian to himself again, these beasts range in the night for their prey, and if they should meet with me in the dark, how should I shift them! how should I escape being by them torn in pieces! Thus he went on his way; but while he was thus bewailing his unhappy miscarriage, he lifted up his eyes, and behold there was a very stately palace before him, the name of which was Beautiful, and it stood just by the highway side.

Explanatory Notes.

THE Christian, whose heart is happy in the love of God, will feel much "compassion for the ignorant, and them that are out of the way." Thus, when our Pilgrim met with Simple, Sloth, and Presumption, he faithfully warned them of their danger, and offered his kind assistance. How do such characters as these abound, even where the gospel is preached! Some, through ignorance of the law, see no danger. Others are so in love with ease, that their convictions are ineffectual. And others are so presumptuously confident, that they will not come to Christ for life. In vain is all persuasion with such, till the Lord open their eyes.

The awful characters of a Formalist and a Hypocrite are next described. Their religion has no other object than the praise of men. Unacquainted with the evil of sin, they see no need of Christ. They think the traditions and customs of men of greater authority than the word of God. They expect heaven in the way of sincere obedience to laws and ordinances; while they despise Christian on account of his greatest glory, the robe on his back, or the righteousness of Christ imputed to him. They also laugh at his experience of the Spirit's work, in sanctifying and sealing him to the day of redemption. Such characters as these are too common. God forbid, reader, that either of them should be thine!

The believer's state on earth is a state of trial; he must meet with difficulties, to prove his faith and love. The hill Difficulty may signify whatever in our walk proves irksome to flesh and blood. Before Christian began to ascend it, he drank of the refreshing spring at the bottom: which intimates, that the Lord often favours his people with peculiar consolation at the approach of great trouble. Thus was he animated to grapple with trials, and not to shun them for the sake of ease, as Formalist and Hypocrite did, to their eternal ruin. Difficult as the ascent was, he was relieved in the mid-way, by a "word of grace," signified by the "pleasant arbour." He was also indulged with a fresh view of his evidences for heaven, and the glory of the Redeemer's righteousness. But even in this happy frame, danger was near. The best blessings, through the remaining corruption of our nature, may be abused. Pleased with the gifts of grace, rather than with the gracious Giver, pride secretly creeps in, and we fall first into a sinful self complacence, and then into indolence and

security. This is intended by his falling fast asleep. No wonder that in such a state the christian loses his roll, or in other words, his evidences for heaven, and happy assurance of it.

The evil report of Timorous and Mistrust causes a momentary fear in the Pilgrim's bosom. He scarcely knows what to do. But he reasons like honest Peter; "To whom shall I go? Christ only has the words of eternal life." To go back is certain death; to go forward is indeed attended with the fear of death; but eternal life is beyond, and I must venture. Blessed resolution indeed.

In this state of mind he wishes to review the marks of his adoption, but the roll is lost, and his comfort is gone. What does he do? Is he contented without it, as many antinomians in heart are? No, no, he heartily deplores his great loss; confesses and laments his sinful sloth and carnal indulgence, and accuses himself as the author of his misery. He stirs up himself diligently to recover his assurance of hope, and most thankfully acknowledges the mercy of God in restoring it. Poor backslider, go thou and do likewise!

CHAP. VIII.

Christian safely passes the lions; and arrives at the house called Beautiful, where he is kindly received, and agreeably entertained.

So I saw in my dream, that he made haste and went forward, that if possible he might get lodging there. Now before he had gone far, he entered into a very narrow passage, which was about a furlong off the porter's lodge, and looking very narrowly before him, as he went, he espied two lions in the way. Now, thought he, I see the danger that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them: for he thought nothing but death

was before him: but the porter at the lodge, whose name is Watchful (*a*), perceiving that Christian made a halt as if he would go back, cried unto him, saying, Is thy strength so small? Fear not the lions, for they are chained, and are placed there for trial of faith, where it is, and for discovery of those that have none: keep in the midst of the path, and no hurt shall come to thee.

Then I saw that he went on trembling for fear of the lions; but taking good heed to the directions of the porter, he heard them roar, but they did him no harm. Then he clapt his hands, and went on till he came and stood before the gate where the porter was. Then said Christian to the porter, Sir, what house is this? and, May I lodge here to night? The porter answered, This house was built by the Lord of the hill, and he built it for the relief and security of pilgrims. The porter also asked, Whence he was, and whither he was going?

Chr. I am come from the city of Destruction, and am going to Mount Zion; but because the sun is now set, I desire, if I may, to lodge here to-night.

Porter. What is your name?

Chr. My name is now Christian; but my name at the first was Graceless: I came of the race of Japheth, whom God will persuade to dwell in the tents of Shem (*b*).

Por. But how doth it happen that you came so late? The sun is set.

Chr. I had been here sooner, but that, wretched man that I am, I slept in the arbour that stands on the hill side! Nay, I had, notwithstanding that, been here much sooner, but that in my sleep, I lost my evidence, and came without it to the brow of the hill, and then feeling for it, and finding it not, I was forced, with sorrow of heart, to go back to the place where I slept my sleep, where I found it, and now I am come.

(*a*) Mark xiii. 33. (*b*) Gen. ix. 27.

Por. Well, I will call out one of the virgins of this place, who will (if she likes your talk) bring you in to the rest of the family, according to the rules of the house. So Watchful, the porter, rang a bell, at the sound of which came out of the door of the house, a grave and beautiful damsel, named Discretion, and asked why she was called?

The porter answered, This man is on a journey from the city of Destruction to Mount Zion, but being weary and benighted, he asked me if he might lodge here to-night: so I told him I would call for thee, who, after discourse had with him, mayst do as seemeth thee good, even according to the law of the house.

Then she asked him, whence he was, and whither he was going? and he told her. She asked him also how he got into the way? and he told her. Then she asked him, what he had seen and met with within the way? and he told her. And at last she asked his name? so he said, it is Christian; and I have so much the more a desire to lodge here to-night, because by what I perceive, this place was built by the Lord of the hill, for the relief and security of pilgrims; so she smiled, but the water stood in her eyes; and after a little pause, she said, I will call forth two or three more of my family. So she ran to the door, and called out Prudence, Piety, and Charity, who after a little more discourse with him, had him into the family; and many of them meeting him at the threshold of the house, said, Come in, thou blessed of the Lord, this house was built by the Lord of the hill on purpose to entertain such pilgrims in. Then he bowed his head, and followed them into the house: so when he was come in and sat down, they gave him something to drink, and consented together that until supper was ready, some of them should have some particular discourse with Christian, for the best improvement of time; and

they appointed Piety, and Prudence, and Charity, to discourse with him; and thus they began:

Piety. Come, good Christian, since we have been so loving to you, to receive you into our house this night, let us, if perhaps we may better ourselves thereby, to talk with you of all things that have happened to you in your pilgrimage.

Chr. With a very good will, and I am glad that you are so well disposed.

Piety. What moved you at first to betake yourself to a pilgrim's life?

Chr. I was driven out of my native country by a dreadful sound that was in mine ears; to wit, that unavoidable destruction did attend me, if I abode in that place where I was.

Piety. But how did it happen that you came out of your country this way?

Chr. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me, as I was trembling and weeping, whose name is Evangelist, and he directed me to the Wicket-gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

Piety. But did you not come by the house of the Interpreter?

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; especially three things, to wit, How Christ, in despite of Satan, maintains his work of grace in the heart; how the man had sinned himself quite out of hopes of God's mercy; and also the dream of him that thought in his sleep the day of judgment was come.

Piety. Why, did you hear him tell his dream?

Chr. Yes, and a dreadful one it was, I thought; it made my heart ache as he was telling of it; but yet I am glad I heard it.

Piety. Was this all you saw at the house of the Interpreter?

Chr. No; he took me, and had me where he showed me a stately palace, and how the people were clad in gold that were in it; and how there came a venturous man and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come him, and win eternal glory: methought those things did ravish my heart! I would have staid at that good man's house a twelve month, but that I knew I had farther to go.

Piety. And what saw you else in the way?

Chr. Saw! Why, I went but a little farther, and I saw One, as I thought in my mind, hang bleeding upon a tree; and the very sight of him made my burden fall off my back, (for I groaned under a very heavy burden,) but then it fell down from off me. 'Twas a strange thing to me, for I never saw such a thing before: Yea, and while I stood looking up, (for then I could not forbear looking,) three Shining Ones came to me: one of them testified that my sins were forgiven me; another stript me of my rags, and gave me this 'broidered coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed roll (and with that he plucked it out of his bosom).

Piety. But you saw more than this, did you not.

Chr. The things that I have told you, were the best; yet some other matters I saw, as namely: I saw three men, Simple, Sloth, and Presumption, lie asleep a little out of the way as I came, with irons upon their heels; but do you think I could awake them? I also saw Formalist and Hypocrisy come tumbling over the wall, to go, as they pretended, to Zion, but they were quickly lost; even as I myself did tell them, but they would not believe; but, above all, I found it hard work to get up this hill, and as hard to come by the lions' mouths; and truly, if it had not been for the good man, the Porter, that stands at the gate, I do not know, but

that after all, I might have gone back again; but now I thank God I am here, and thank you for receiving of me.

Then Prudence thought good to ask him a few questions, and desired his answer to them.

Prud. Do you not think sometimes of the country from whence you came?

Chr. Yes, but with much shame and detestation: truly, if I had been mindful of that country from whence I came out, I might have had opportunity to have returned; but now I desire a better country; that is, a heavenly one (*c*).

Prud. Do you not yet bear away with you some of the things that then you were conversant withal?

Chr. Yes, but greatly against my will; especially my inward and carnal cogitations, with which all my countrymen, as well as myself, were delighted: but now all those things are my grief; and might I but choose mine own things, I would choose never to think of those things more; but when I would be doing of that which is best, that which is worst is with me (*d*).

Prud. Do you not find sometimes, as if those things were vanished, which at other times are your perplexity?

Chr. Yes, but that is but seldom; but they are to me golden hours, in which such things happen to me.

Prud. Can you remember by what means you find your annoyances at times, as if they were vanquished?

Chr. Yes; when I think on what I saw at the cross, that will do it; and when I look upon my 'broidered coat, that will do it; and when I look into the roll that I carry in my bosom, that will do

(*c*) Heb. xi. 15, 16. (*d*) Rom. vii.

it; and when my thoughts wax warm about whither I am going, that will do it.

Prud. And what is it, that makes you so desirous to go to Mount Zion?

Chr. Why, there I hope to see him alive that did hang dead on the cross; and there I hope to be rid of all those things, that to this day are in me, an annoyance to me; there they say there is no death, and there I shall dwell with such company as I like best. For, to tell you the truth, I love him, because I was by him eased of my burden; and I am weary of my inward sickness: I would fain be where I shall die no more, and with the company that shall continually cry, Holy, holy, holy (*e*).

Then said Charity to Christian, Have you a family? Are you a married man?

Chr. I have a wife and four small children.

Char. And why did you not bring them along with you?

Chr. Then Christian wept, and said, Oh! how willingly would I have done it! but they were all of them utterly averse to my going on pilgrimage.

Char. But you should have talked to them, and have endeavoured to have shown them the danger of staying behind.

Chr. So I did; and told them also what God had shown to me of the destruction of our city; but I seemed to them as one that mocked, and they believed me not (*f*).

Char. And did you pray to God that he would bless your counsel to them?

Chr. Yes, and that with much affection; for you must think that my wife and poor children were very dear unto me.

Char. But did you tell them of your own sorrow,

(*e*) Isa. vi. 3. Rev. iv. 8. (*f*) Gen. xix. 14.

and fear of destruction? for I suppose that destruction was visible enough to you?

Ghr. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling, under the apprehension of the judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

Char. But what could they say for themselves why they came not?

Chr. Why, my wife was afraid of losing this world; and my children were given to the foolish delights of youth; so what by one thing and what by another, they left me to wander in this manner alone.

Char. But did you not with your vain life damp all that you by words used by way of persuasion to bring them along with you?

Chr. Indeed I cannot commend my life, for I am conscious to myself of many failings therein: I know also, that a man by his conversation may soon overthrow what by arguments of persuasion he doth labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage. Yea, for this very thing, they would tell me I was too precise, and that I denied myself of things, (for their sakes,) in which they saw no evil. Nay I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.

Char. Indeed Cain hated his brother, because his own works were evil, and his brother's righteous; and if thy wife and children have been offended with thee for this, they thereby show themselves to be implacable to good; and thou hast delivered thy soul from their blood (*g*).

(*g*) 1 John iii. 12. Ezek. xxxiii. 9.

Now I saw in my dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat: now the table was furnished with fat things, and with wine that was well refined; and all their talk at the table was about the Lord of the hill; as, namely, about what he had done, and wherefore he had what he did, and why he had built that house; and by what they said, I perceived that he had been a great warrior, and had fought with, and slain him that had the power of death, but not without great danger to himself, which made me to love him the more (*h*).

For as they said, and, as I believe (said Christian), he did it with the loss of much blood; but that which put glory of grace into all he did, was that he did it of pure love to his country. And besides, there were some of them of the household that said, they had been and spoke with him since he did die on the cross; and they have attested, that they had it from his own lips, that he is such a lover of poor pilgrims, that the like is not to be found from the east to the west.

They moreover gave an instance of what they affirmed, and that was, he had stript himself of that glory, that he might do this for the poor; and that they heard him say and affirm, "That he would not dwell in the mountain of Zion alone." They said, moreover, that he had made many pilgrims princes, though by nature they were beggars born, and their original had been the dunghill (*i*).

Thus they discoursed together till late at night; and after they had committed themselves to their Lord for protection, they betook themselves to rest. The pilgrim they laid in a large upper chamber whose window opened towards the sun-rising: the name of the chamber was Peace, where he slept till break of day, and then he awoke and sang,

(*h*) Heb. ii. 14, 15. (*i*) 1 Sam. ii. 8. Psa. cxiii. 7.

Where am I now? is this the love and care
Of Jesus, for the men that pilgrims are,
Thus to provide! that I should be forgiven,
And dwell already the next door to heaven.

So, in the morning, they all got up; and, after some more discourse, they told him that he should not depart till they had showed him the rarities of that place. And first they had him into the study, where they showed him records of the greatest antiquity; in which, as I remember my dream, they showed him first the pedigree of the Lord of the hill, that he was the Son of the Ancient of Days, and came by that eternal generation: here also was more fully recorded the acts that he had done; and the names of many hundreds that he had taken into his service; and how he had placed them in such habitations, that could neither by length of days, nor decay of nature, be dissolved.

Then they read to him some of the worthy acts that some of his servants had done: as how they had subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens (*k*).

Then they read again in another part of the records of the house, where it was showed how willing their Lord was to receive into his favour, any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other histories of many other famous things, of all which Christian had a view: as of things both ancient and modern: together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

The next day they took him, and had him into

(*k*) Heb. xi. 33, 34.

the armory, where they showed him all manner of furniture, which their Lord had provided for pilgrims, as sword, shield, helmet, breast-plate, all-prayer, and shoes that would not wear out. And there was here enough of this to harness out as many men, for the service of their Lord, as there be stars in the heaven for multitude.

They also showed him some of the engines with which some of his servants had done wonderful things. They showed him Moses's rod; the hammer and nail with which Jael slew Sisera; the pitchers, trumpets, and lamps too, with which Gideon put to flight the armies of Midian. Then they showed him the ox's goad, wherewith Shamgar slew six hundred men. They showed him also the jaw-bone with which Samson did such mighty feats: They showed moreover the sling and stone with which David slew Goliah of Gath; and the sword also with which their Lord will kill the Man of Sin, in the day that he shall rise up to the prey. They showed him besides many excellent things, with which Christian was much delighted. This done, they went to their rest again.

Then I saw in my dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then, said they, we will, if the day be clear, show you the Delectable Mountains; which, they said, would yet farther add to his comfort, because they were nearer the desired haven than the place where at present he was; so he consented and staid. When the morning was up, they had him to the top of the house, and bid him look south (*l*): So he did; and behold, at a great distance, he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country. They said, it was Emmanuel's Land;

(*l*) Isa. xxxiii. 16, 17.

and it is as common, said they, as this hill is to and for all the pilgrims. And when thou comest there, from thence thou mayst see to the gate of the cœlestial city; as the shepherds that live there will make appear.

Explanatory Notes.

THE house called Beautiful, signifies a visible church of Christ, or a society of regenerate persons, who voluntarily associate to enjoy the means of grace, for the glory of God, and their mutual edification. Such a church is beautiful indeed; far surpassing all the painted glories of this vain world. Christian, who had as yet pursued his journey alone, is now introduced to the communion of saints. Man was formed for society; and it is both the duty and privilege of real christians to glorify God, by a professed subjection to the gospel of Christ, in joining with his people in all his appointments.

In his approach to the house, he was terrified with the sight of two lions; which may signify, the world and the devil, who ever oppose a full profession of religion, and frequently deter timorous professors from church fellowship. They were chained indeed, but not seeing the chains, he was filled with fear. Many of the fears of sincere persons are needless and unscriptural; and they would cease, if faith were in exercise to see, that all enemies are restrained by Divine Power. It is well for the feeble-minded, if they enjoy the ministry of some faithful pastor, like Watchful, to encourage them in such circumstances.

The conversation between the pilgrim and several persons belonging to the family, intimates the necessity of Discretion in the admission of church members. None but such who make a credible profession of faith in Christ, and obedience to him, are proper subjects of communion; and in forming a judgment of their qualifications, Prudence, Piety, and Charity are indispensably necessary.

Christian relates to Piety a brief account of his conversion, and ascribes it only to the distinguishing grace of God, saying, "It was as God would have it." Prudence asked several questions (quite in character); to which he answers in a

manner sweetly experimental. The methods he adopted to vanquish carnal thoughts, deserve particular regard: namely, "thinking on what he saw at the cross," or dwelling on the dying love of Christ; "looking upon his embroidered coast," or contemplating the all-glorious and perfect righteousness of the adorable Redeemer, which clothed his naked soul;—"looking into his roll," or reviewing his evidences of interest in Christ:—and, lastly, meditating on the glory and happiness of the heavenly world, to which he was hastening. Happy souls, who thus oppose their corruptions! The hope he expresses of glory is founded on right views. For while carnal men wish for heaven, only that they may avoid hell, the believer desires it, because he "hopes to be with Jesus; to see "him alive who once hung dead on the cross; to be perfectly "free from sin, and enjoy the company he likes best."

Charity asks Christian one question, which every one, who professes to wish for the salvation of others, should ask himself. Christian had used many arguments to persuade his family and friends to accompany him: "But did you not "(said she) with your vain life damp all your persuasions?" Happy is the man who can answer with him: "Nay, I think "I may say, that if what they saw in me did hinder them, it "was my great tenderness in sinning against God, or doing "any wrong to my neighbour." O for more of his holy love to God and souls!

Their supper, at the house Beautiful, seems to intend the sacrament of the Lord's Supper, which is a feast of fat things, &c. Their whole conversation was about the Lord of the hill, and his unparalleled love to poor sinners; and it would be happy, if christians, when they meet together, would labour to promote spiritual and edifying conversation, to the exclusion of levity and scandal.

Christian slept in the chamber of peace with God, and was led in the morning into the study. Christians are bible-students; and the morning is a very proper time to read the word of Christ, that it may dwell in us richly all the day. From the top of the house he beheld the Delectable Mountains. Lively christians, in the diligent improvement of ordinances, are sometimes favoured with such views of greater attainments and richer privileges yet before them, that they are animated to "press forward toward the mark, for the "prize of the high calling of God in Christ Jesus."

Great is the Lord our God,
And let his praise be great;
He makes his churches his abode,
His most delightful seat.

These temples of his grace,
How beautiful they stand!
The honours of our native place,
And bulwarks of our land. WATTS.

CHAP. IX.

Christian enters the Valley of Humiliation, where he is fiercely assaulted by Apollyon, but overcomes him.

NOW Christian bethought himself of setting forward, and they were willing he should. But first, said they, let us go again into the armory: so they did: and when he came there, they harnessed him from head to foot, with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred, walked out with his friends to the gate, and there he asked the porter, if he saw any pilgrim pass by? then the Porter answered, Yes.

Chr. Pray did you know him? said he.

Porter. I asked his name, and he told me it was Faithful.

Chr. O, said Christian, I know him; he is my townsman, my near neighbour; he comes from the place where I was born: How far do you think he may be before?

Port. He is got by this time below the hill.

Chr. Well, said Christian, good porter, the Lord be with thee, and add to all thy blessings much increase for the kindness that thou hast showed to me.

Then he began to go forward; but Discretion, Piety, Charity, and Prudence, would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they

came to go down the hill. Then said Christian, As it was difficult coming, so, so far as I can see, it is dangerous going down. Yes, said Prudence, so it is; for it is a hard matter for a man to go down into the Valley of Humiliation, as thou art now, and to catch no slip by the way; therefore, said they, are we come out to accompany thee down the hill. So he began to go down, but very warily; yet he caught a slip or two.

Then I saw in my dream, that these good companions (when Christian was got down to the bottom of the hill) gave him a loaf of bread, a bottle of wine, and a cluster of raisins: and then he went his way.

But now in this Valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way before he espied a foul fiend coming over the field to meet him: his name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again, that he had no armour for his back, and therefore thought that to turn the back to him might give him greater advantages, with ease, to pierce him with his darts; therefore he resolved to venture, and stand his ground: for, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

So he went on, and Apollyon met him: Now the monster was hideous to behold; he was clothed with scales like a fish (and they are his pride); he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion. When he came up to Christian, he beheld him with a disdainful countenance, and thus began to question him.

Apollyon. Whence come you? and whither are you bound?

Chr. I am come from the city of Destruction,

which is the place of all evil, and am going to the city of Zion.

Apol. By this I perceive thou art one of my subjects; for all that country is mine, and I am the prince and god of it. How is it then that thou hast run away from thy king? Were it not that I hope thou mayst do me more service, I would strike thee now, at one blow, to the ground.

Chr. I was born indeed in your dominions, but your service was hard, and your wages such as a man could not live on; "For the wages of sin is death (*a*)." Therefore, when I was come to years, I did as other considerate persons do, look out, if perhaps I might mend myself.

Apol. There is no prince that will thus lightly lose his subjects, neither will I as yet lose thee; but since thou complainest of thy service and wages, be content to go back; what our country will afford, I do here promise to give thee.

Chr. But I have let myself to another, even to the King of princes, and how can I, with fairness, go back with thee?

Apol. Thou hast done in this according to the proverb, "Change a bad for a worse:" but it is ordinary for those that have professed themseves his servants, after a while to give him the slip, and return again to me: do thou so too, and all shall be well.

Chr. I have given him my faith, and sworn my allegiance to him: how then can I go back from this, and not be hanged as a traitor?

Apol. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn and go back.

Chr. What I promised thee was in my non-age; and besides, I count that the Prince under whose banner now I stand, is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: And besides, O thou destroying Apollyon!

(*a*) Rom. vi. 23.

to speak truth, I like his service, his wages, his servants, his government, his company, and country, better than thine; and therefore leave off to persuade me farther; I am his servant, and I will follow him.

Apol. Consider again, when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest, that for the most part, his servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths! And besides, thou countest his service better than mine, whereas he never came yet from the place where he is, to deliver any that served him out of their hands, but as for me, how many times, as all the world very well knows, have I delivered, either by power, or fraud, those that have faithfully served me, from him and his, though taken by them? and so I will deliver thee.

Chr. His forbearing at present to deliver them, is on purpose to try their love, whether they will cleave to him to the end: and as for the ill end thou sayest they come to, that is most-glorious in their account: but, for present deliverance, they do not much expect it; for they stay for their glory, and then they shall have it, when their Prince comes in his, and the glory of the angels.

Apol. Thou hast been already unfaithful in thy service to him; and how dost thou think to receive wages of him?

Chr. Wherein, O Apollyon! have I been unfaithful to him?

Apol. Thou didst faint at first setting out, when thou wast almost choaked in the gulph of Despond: thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldst have stayed till thy Prince had taken it off. Thou didst sinfully sleep, and lose thy choice things. Thou wast almost persuaded to go back at the sight of the lions: and when thou talkest of thy journey, and of what thou

hast heard and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.

Chr. All this is true, and much more, which thou hast left out; but the Prince whom I serve and honour, is merciful and ready to forgive: but besides, these infirmities possess me in thy country: for there I sucked them in, and I have groaned under them, been sorry for them, and have obtained pardon of my Prince.

Apol. Then Apollyon broke out into a grievous rage, saying, I am an enemy to this Prince; I hate his person, his laws, and people; I am come out on purpose to withstand thee.

Chr. Apollyon, beware what you do; for I am in the King's highway, the way of Holiness; therefore take heed to yourself.

Apol. Then Apollyon straddled quite over the whole breadth of the way, and said, I am void of fear in this matter; prepare thyself to die; for I swear by my infernal den, that thou shalt go no farther: here will I spill thy soul.

And with that he threw a flaming dart at his breast; but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that.

Then did Christian draw; for he saw it was time to bestir him; and Apollyon as fast made at him, throwing darts as thick as hail; by which, notwithstanding all that Christian could do to avoid it, Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back: Apollyon therefore, followed his work amain, and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till Christian was almost quite spent. For you must know, that Christian, by reason of his wounds, must needs grow weaker and weaker.

Then Apollyon, espying his opportunity, began to gather up close to Christian, and wrestling with

him, gave him a dreadful fall; and with that Christian's sword flew out of his hand. Then said Apollyon, I am sure of thee now: and with that he had almost pressed him to death; so that Christian began to despair of life. But as God would have it, while Apollyon was fetching his last blow, thereby to make a full end of this good man, Christian nimbly reached out his hand for his sword, and caught it, saying, "Rejoice not against me, O mine enemy: when I fall, I shall rise;" and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound. Christian perceiving that, made at him again, saying, "Nay, in all these things we are more than conquerors, through him that loved us." And with that, Apollyon spread forth his dragon's wings, and sped him away, that Christian saw him no more (*b*).

In this combat no man can imagine, unless he had seen and heard, as I did, that yelling and hideous roaring Apollyon made all the time of the fight: He spake like a dragon: And, on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword; then, indeed, he did smile, and look upward: but it was the dreadfullest sight that I ever saw.

So, when the battle was over, Christian said, I will here give thanks to him that hath delivered me out of the mouth of the lion, to him that did help me against Apollyon. And so he did, saying:

Great Beelzebub, the captain of this fiend,
Design'd my ruin; therefore to this end
He sent him harness'd out; and he with rage,
That hellish was, did fiercely me engage:
But blessed Michael helped me, and I,
By dint of sword, did quickly make him fly:
Therefore to him let me give lasting praise,
And thanks, and bless his holy name always.

(*b*) Mich. vii. 8. Rom. viii. 37. James iv. 7.

Thos. Taylor del. & fecit.

Christian's battle with Apollyon.

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Then there came to him a hand with some of the leaves of the tree of life, the which Christian took and applied to the wounds that he had received in the battle, and was healed immediately. He also sat down in that place to eat bread, and to drink of the bottle that was given him a little before; so, being refreshed, he addressed himself to his journey, with his sword drawn in his hand; for he said, I know not but some other enemy may be at hand. But he met with no other affront from Apollyon quite through the Valley.

Now at the end of this Valley was another, called "The Valley of the Shadow of Death," and Christian must needs go through it, because the way to the cœlestial city lay through the midst of it! now this Valley is a very solitary place. The prophet Jeremiah thus describes it: "A wilderness, "a land of deserts, and of pits; a land of drought, "and of the shadow of death; a land that no man "(but a christian) passeth through, and where no "man dwelt (*c*)."

Now here Christian was worse put to it than in his fight with Apollyon, as by the sequel you shall see.

Explanatory Notes.

THE christian life is a warfare. Every believer is a soldier. The difficulties a pilgrim meets with are not only from worldly crosses and inward corruptions, but from Satan's temptations also. He wrestles with wicked spirits, Eph. vi. 21. But his Captain arms him for the combat. He has the helmet of hope—the breast-plate of righteousness—the girdle of truth—the shoes of gospel peace—the sword of the Spirit, or word of God—and above all, the shield of faith.

The scene of Christian's conflict with Apollyon, is the Valley of Humiliation; and, as we are informed in the second part of the book, "in a narrow passage, just beyond Forget-

(*c*) Jer. ii. 6.

"ful Green." The plain meaning is, that highly-favoured christians must be humbled, lest they should be puffed up with spiritual pride. Their comforts are often withdrawn, and outward trials prevail, for this purpose. In such a care, they are apt to murmur and repine, and with all their care, "to get a slip or two."

Attention to these unpleasing circumstances, and forgetfulness of the Lord's special mercies, gave occasion to a grievous assault from the Destroyer. When the mind is agitated by trouble, then Satan knows it is a fit time to present such temptations as he did to Christian. 1. He sets before him the crimson sins of his natural state. 2. He flatters him with a view of the pleasure of sin. 3. He shows him the frequent apostacies of false professors. 4. He pleads the difficulties and persecutions often met with, especially in a time of persecution. 5. He would fain persuade him, that the Lord will not hear prayer, or relieve in distress. 6. Above all, he charges him with actual failures, mistakes, backslidings, and false motives since he became a christian. To all these he is enabled to give an answer; and as to the last, he confesses it all, and more, but flies to Paul's refuge, the atonement and love of Jesus; "Who is he that condemneth? it is Christ that "died." Happy is the soul that can deal thus with the tempter!

But the conflict is not yet over. "Apollyon straddles "over the whole way." Temptations are sometimes of such a nature, that a christian is quite at a stand; the path of duty seems entirely blocked up, and he becomes totally unfit for any service, civil or religious. How useful then is the shield of faith! By this the pilgrim warded off many a flaming dart; yet was he wounded in his head, his hand, and his foot; or, in other words, in his understanding, faith, and conversation. All the Lord's people do not experience this severity of temptation, but those who do, should be pitied, even when, in such a case, "they think, speak, or act amiss."

Christian was in the greatest danger, when he fell, and lost his sword. Unless we make constant use of the word of God, the enemy will prevail. At length he recovered it:—that one text of scripture relieved his mind, "Rejoice not "against me, O mine enemy; when I fall, I shall arise." Frequently a single sentence, applied to the tempted mind, will do wonders. As faith in that word prevails, the power of temptation declines, and the christian becomes victorious; yea, more than a conqueror, through the love of Jesus. Thus, reader, "Resist the devil, and he will flee "from you."

CHAP. X.

Christian sorely distressed in the Valley of the Shadow of Death, through which, however, he passes unhurt.

I SAW then in my dream, that when Christian was got to the borders of the Shadow of Death, there met him two men, children of them that brought up an evil report of the good land, making haste to go back (*a*); to whom Christian spake as follows:

Chr. Whither are you going?

Men. They said, Back! back! And we would have you to do so too, if either life or peace is prized by you.

Chr. Why! What's the matter? said Christian.

Men. Matter! said they; we were going that way as you are going, and went as far as we durst! and indeed we were almost past coming back: for had we gone a little farther, we had not been here to bring the news to thee.

Chr. But what have you met with? said Christian.

Men. Why we are almost in the Valley of the Shadow of Death, but that by good hap we looked before us, and saw the danger before we came to it (*b*).

Chr. But what have you seen? said Christian.

Men. Seen! Why the Valley itself is as dark as pitch; we also saw there the hobgoblins, satyrs, and dragons of the pit: We heard also in that Valley a continual howling and yelling, as of people under unutterable misery, who there sat bound in affliction and irons; and over that valley hang the discouraging clouds of confusion; death

(*a*) Num. xiii. (*b*) Psal. xliv. 19, cvii. 19.

also doth always spread his wings over it. In a word, it is every whit dreadful, being utterly without order (*a*).

Chr. Then said Christian, I perceive not yet, by what you have said, but that this is my way to the desired haven (*b*).

Men. Be it thy way, we will not choose it for ours.

So they parted, and Christian went on his way, but still with his sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my dream, so far as this valley reached, there was, on the right hand, a very deep ditch; that ditch is it, into which the blind have led the blind in all ages, and have both there miserably perished. Again, behold, on the left hand, there was a very dangerous quag, into which, if even a good man falls, he finds no bottom for his foot to stand on; into that quag king David once did fall, and had, no doubt, therein been smothered, had not he, that is able, plucked him out (*c*).

The path-way was here also exceedingly narrow, and therefore good Christian was the more put to it; for when he sought in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other; also when he sought to escape the mire, without great carefulness, he would be ready to fall into the ditch. Thus he went on, and I heard him sigh bitterly; for besides the danger mentioned above, the path way was here so dark, that oft-times, when he lift up his foot to set forward, he knew not where, or upon what, he should set it next.

About the midst of this valley, I perceived the mouth of hell to be, and it stood also hard by the way-side: Now, thought Christian, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous

(*a*) Job iii. 5. x. 22. (*b*) Jer. ii. 6. (*c*) Psal. xl. 2.

noises, (things that cared not for Christian's sword, as did Apollyon before) that he was forced to put up his sword, and betake himself to another weapon, called All-prayer (*f*). So he cried in my hearing, "O Lord, I beseech thee, deliver my soul (*g*)." Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn to pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together: and coming to a place, where he thought he heard a company of fiends coming forward to meet him, he stopt, and began to muse what he had best to do: sometimes he had half a thought to go back; then again he thought he might be half way through the valley: he remembered also, how he had already vanquished many a danger: and that the danger of going back might be much more than to go forward; so he resolved to go on; yet the fiends seemed to come nearer and nearer; but when they were come even almost at him, he cried out with a most vehement voice, "I will walk in the strength of the Lord "God:" so they gave back, and came no farther.

One thing I would not let slip; I took notice that now poor Christian was so confounded, that he did not know his own voice; and thus I perceived it; just when he was come over against the mouth of the burning-pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before: yet, if he could have helped it, he would not have done it: but he had not the discretion either to stop his

(*f*) Eph. vi. 18. (*g*) Psalm cxvi. 3.

ears, or to know from whence those blasphemies came.

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, "Though I walk through the Valley of the "Shadow of Death, I will fear no evil, for thou art "with me (*h*)."

Then was he glad, and that for these reasons:

First, Because he gathered from thence, that some who feared God were in this valley, as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state: and why not, thought he, with me? though by reason of the impediment that attends this place, I cannot perceive it (*i*).

Thirdly, For that he hoped (could he overtake them) to have company by and by.

So he went on, and called to him that was before; but he knew not what to answer; for that he also thought himself to be alone. And by and by the day broke: then said Christian, "He hath turned "the shadow of death into the morning (*k*)."

Now morning being come, he looked back, not out of a desire to return, but to see, by the light of the day, what hazards he had gone through in the dark; so he saw more perfectly the ditch that was on the one hand, and the quag that was on the other; also, how narrow the way was which led betwixt them both; also now he saw the hobgoblins, and satyrs, and dragons of the pit, but all afar off: for after break of day they came not nigh, yet they were discovered to him, according to that which is

(*h*) Psalm xxiii. 4. (*i*) Job ix. 10. (*k*) Amos v. 8.

written: "He discovereth deep things out of dark-"ness, and bringeth out to light the shadow of "death (*l*)."

Now was Christian much affected with his deliverance from all the dangers of his solitary way; which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him; and about this time the sun was rising, and this was another mercy to Christian: for you must note, that though the first part of the Valley of the Shadow of Death was dangerous, yet this second part, which was yet to go, was, if possible, far more dangerous; for, from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pit-falls, deep holes, and shelvings down there, that had it been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but, as I said, just now, the sun was rising. Then said he, "His candle shineth on my head, and by his light I go through darkness (*m*)."

In this light therefore he came to the end of the valley. Now I saw in my dream, that at the end of this valley, lay blood, bones, ashes, and mangled bodies of men, even of pilgrims, that had gone this way formerly: and while I was thus musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan, dwelt in old time; by whose power and tyranny, the men whose bones, blood, ashes, &c. lay there, were cruelly put to death. But by this place Christian went without much danger; whereat I somewhat wondered: but I have learnt since, that Pagan has been dead many a day, and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his

(*l*) Job. xxii. 22. (*m*) Job. xxix. 3.

younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails, because he cannot come at them.

So I saw that Christian went on his way; yet, at the sight of the old man, that sat at the mouth of the cave, he could not tell what to think, especially, because he spake to him, though he could not go after him; saying, "You will never mend, till more of you be burnt." But he held his peace, and set a good face on it, and so went by, and catched no hurt. Then sang Christian:

O world of wonders! (I can say no less)
That I should be preserv'd in that distress
That I have met with here! O blessed be
That hand that from it hath deliver'd me!
Dangers in darkness, devils, hell, and sin,
Did compass me, while I this vale was in:
Yea snares, and pits, and traps, and nets did lie
My path about, that worthless, silly I,
Might have been catch'd, entangled, and cast down,
But since I live, let Jesus wear the crown.

Explanatory Notes.

"MANY are the afflictions of the righteous:" so Christian found it. He came off a conqueror in the Valley of Humiliation; his wounds were healed by the tree of life, and his soul rejoiced in God his Saviour. But new trials await him; he expected them. Experience taught him vigilance, therefore he walked with his drawn sword in his hand. He also heard a dismal account of the valley before him; but as his way lay through it, no persuasions could stop his progress.

The Valley of the Shadow of Death, signifies a state of Desertion: when the believer is deprived of the light of God's countenance, all sensible comforts are withdrawn, and "he walks in darkness, and has no light." Most christians know something of this; but perhaps very few are acquainted with that degree of horror and fear, which is here represented.

Low-spirited persons, of a gloomy turn, or under the power of some nervous disorder, are more usually exercised in this manner, than others; for the subtle enemy knows how to take the advantage of our weakness, and to impress distressing ideas on the mind, when it is most disposed to receive them. At such times the imagination is crowded with terrible ideas; every thing looks black and big with danger; reason itself is disturbed in its exercise, and no relief can be gained; till the great Physician be pleased to restore health, both to body and soul.

The grace of God in Christian's heart, was remarkably discovered in the valley. The path he trode was very narrow; on one side was the deep ditch of Presumptuous Hopes, into which blind teachers lead their blind hearers; on the other was the (no less dangerous) quag of Despairing Fears. Christian found it exceedingly difficult, but took abundant pains to avoid both. For this purpose he betook himself to all-prayer; and this prevailed, when his other weapons were useless.

The most remarkable incident in the Valley was, his being beset with blasphemous thoughts, suggested by the enemy. These are very common to young christians, and such are the most terrified by them, for these two reasons: 1st, "They have not yet attained discretion to stop their ears against them;" and, 2d, "They have not yet learned from whence they come:" but the Lord will show such distressed souls, both how to disregard them, and to consider them as the hellish suggestions of the devil, and not their own chosen or approved thoughts.

"Weeping may endure for a night, but joy cometh in the morning." The light returned, but it discovered more plainly the dangers he had passed: it also showed the greater dangers of the second part of the valley. This was full of snares. The author probably meant the extreme difficulties to which professors were exposed in times of persecution; but these Christian escaped by the light of the reformation. Paganism has long been banished from our happy isle, and the darkness and cruelty of Popery are no more. Blessed be God, the power of the Pope, that "man of sin," seems to decline in every part of Europe! We are now in equal danger from a different quarter. Infidelity in the proud reasoners of the day, and dissipation in all ranks of men, threaten us with destruction; but the real christian, amidst all temptations, shall hold on his way, while his whole soul sings,—"Let Jesus wear the crown."

Then let my soul arise,
And tread the tempter down:
My Captain leads me forth
To conquest and a crown.
A feeble saint shall win the day,
Tho' death and hell obstruct the way.

WATTS.

CHAP. XI.

Christian meets with an excellent companion in Faithful, with whom he has much profitable conversation.

NOW, as Christian went on his way, he came to a little ascent, which was cast up on purpose, that pilgrims might see before them: up there, therefore, Christian went: and looking forward, he saw Faithful before him upon his journey: then said Christian aloud, Ho, ho! So ho! Stay, and I will be your companion. At that Faithful looked behind him; to whom Christian cried again, Stay, stay, till I come up to you. But Faithful answered, No, I am upon my life, and the avenger of blood is behind me.

At this Christian was somewhat moved, and putting to all his strength, he quickly got up with Faithful, and did also over-run him; so the last was first. Then did Christian vain-gloriously smile, because he had gotten the start of his brother; but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until Faithful came up to help him.

Then I saw in my dream, they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage; and thus Christian began:

Chr. My honoured and well-beloved brother Faithful, I am glad that I have overtaken you; and that God has so tempered our spirits, that we can walk as companions in this so pleasant a path.

Faith. I had thought, dear friend, to have had your company quite from our town, but you did get the start of me: wherefore I was forced to come thus much of the way alone.

Chr. How long did you stay in the city of Destruction, before you set out after me on your pilgrimage?

Faith. Till I could stay no longer; for there was great talk presently after you were gone out, that our city would, in a short time, with fire from heaven, be burned down to the ground.

Chr. What! did your neighbours talk so?

Faith. Yes, 'twas for a while in every body's mouth.

Chr. What! and did no more of them but you come out to escape the danger?

Faith. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For, in the heat of the discourse, I heard some of them deridingly speak of you, and of your desperate journey (for so they called this your pilgrimage): but I did believe, and do still, that the end of our city will be with fire and brimstone from above: and therefore I have made my escape.

Chr. Did you hear no talk of neighbour Pliable?

Faith. Yes, Christian, I heard that he followed you till he came to the Slough of Despond; where, as some said, he fell in; but he would not be known to have so done; but I am sure he was soundly bedaubed with that kind of dirt.

Chr. And what said the neighbours to him?

Faith. He hath, since his going back, been had greatly in derision, and that among all sorts of people; some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city.

Chr. But why should they be so set against him, since they also despise the way that he forsook?

Faith. O, they say, hang him; he is a turn-coat! he was not true to his profession: I think God has stirred up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way (*a*).

Chr. Had you no talk with him before you came out?

Faith. I met him once in the streets, but he leered away on the other side, as one ashamed of what he had done: so I spake not to him.

Chr. Well, at my first setting out I had hopes of that man, but now I fear he will perish in the overthrow of the city. For it has happened to him according to the true proverb, "The dog is turned to his vomit again; and the sow that was washed, to her wallowing in the mire (*b*)."

Faith. They are my fears of him too; but who can hinder that which will be?

Chr. Well, neighbour Faithful, (said Christian) let us leave him, and talk of things that more immediately concern ourselves. Tell me now what you have met with in the way as you came: for I know you have met with some things, or else it may be writ for a wonder.

Faith. I escaped the slough that I perceive you fell into, and got up to the gate without that danger; only I met with one whose name was Wanton, that had like to have done me a mischief.

Chr. 'Twas well you escaped her net: Joseph was hard put to it by her, and he escaped her as you did; but it had like to have cost him his life (*c*). But what did she do to you?

Faith. You cannot think (but that you know something) what a flattering tongue she had: she lay at me hard to turn aside with her, promising me all manner of content.

(*a*) Jer. xxix. 18, 19. (*b*) 2 Pet. ii. 22.
(*c*) Gen. xxix. 11, 12, 13.

Chr. Nay, she did not promise you the content of a good conscience.

Faith. You know what I mean, all carnal and fleshly content.

Chr. Thank God you have escaped her: the abhorred of the Lord shall fall into her ditch (*d*).

Faith. Nay, I know not whether I did wholly escape her or no.

Chr. Why, I trow, you did not consent to her desire?

Faith. No, not to defile myself; for I remembered an old writing that I had seen, which said, "Her steps take hold on hell (*e*)." So I shut mine eyes, because I would not be bewitched with her looks (*f*). Then she railed on me, and I went my way.

Chr. Did you meet with no other assault as you came?

Faith. When I came to the foot of the hill, called Difficulty, I met with a very aged man, who asked me what I was? and whither bound? I told him I was a pilgrim going to the cœlestial city. Then said the old man, thou lookest like an honest fellow; wilt thou be content to dwell with me, for the wages that I shall give thee? Then I asked him his name, and where he dwelt? He said his name was Adam the First, and that he dwelt in the town of Deceit. I asked him then, what was his work? and what the wages that he would give? He told me that his work was "many delights;" and his wages, that I should be his heir at last. I farther asked him, what house he kept, and what other servants he had? So he told me, that his house was maintained with all the dainties in the world; and that his servants were those of his own begetting. Then I asked, how many children he had? He said, he had but three daughters, "The lust of the flesh, The lust of the eyes, and The pride of life (*g*);" and that I should

(*d*) Prov. xxii. 14. (*e*) Prov. v. 5. (*f*) Job. xxxi. 1. (*g*) 1 John ii. 16.

marry one of them, if I would. Then I asked, how long time he would have me live with him? And he told me, as long as he lived himself.

Chr. Well, and what conclusion came the old man and you to at last?

Faith. Why, at first I found myself somewhat inclinable to go with the man, for I thought he spake very fair; but looking in his forehead, as I talked with him, I saw there written, "Put off the old man with his deeds."

Chr. And how then?

Faith. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me, that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go hence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself: this made me cry, "O wretched man (*h*)." So I went on my way up the hill.

Now when I had got above half way up, I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle stands.

Chr. Just there (said Chaistian,) did I sit down to rest me; but being overcome with sleep, I there lost this roll out of my bosom.

Faith. But, good brother, hear me out: so soon as the man overtook me, he was but a word and a blow, for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him, Wherefore he served me so? He said,

(*h*) Rom. vii. 24

because of my secret inclining to Adam the First: And with that he struck me another deadly blow on the breast, and beat me down backward: so I lay at his foot as dead as before. When I came to myself again, I cried him mercy: but he said, I know not how to show mercy; and with that knocked me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

Chr. Who was that that bid him forbear?

Faith. I did not know him at first; but as he went by, I perceived the holes in his hands, and in his side; then I concluded that he was our Lord. So I went up the hill.

Chr. The man that overtook you, was Moses. He spareth none, neither knoweth he how to show mercy to those that transgress his law.

Faith. I know it very well; it was not the first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me he would burn my house over my head, if I stayed there.

Chr. But did you not see the house that stood there on the top of the hill, on the side of which Moses met you?

Faith. Yes, and the lions too, before I came at it; but for the lions, I think they were asleep; for it was about noon: and because I had so much of the day before me, I passed by the porter, and came down the hill.

Chr. He told me, indeed, that he saw you go by; but I wish you had called at the house; for they would have showed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, did you meet nobody in the Valley of Humility?

Faith. Yes, I met with one Discontent, who would willingly have persuaded me to go back again with him: his reason was, for that the valley was altogether without honour. He told me, moreover, that

there to go, was to disoblige all my friends, as Pride, Arrogancy, Self-Conceit, Worldly-Glory, with others, who, he knew, as he said, would be very much offended, if I made such a fool of myself as to wade through this valley.

Chr. Well, and how did you answer him?

Faith. I told him, That although all these that he named might claim a kindred of me, and that rightly, (for indeed they were my relations, "according to the flesh") yet since I became a pilgrim, they have disowned me, as I have also rejected them; and therefore they were to me now, no more than if they had never been of my lineage; I told him, moreover, that as to this valley, he had quite misrepresented the thing; for before honour is humility, and a haughty spirit before a fall. Therefore, said I, I had rather go through this valley to the honour that was so accounted by the wisest, than choose that which he esteemed most worthy our affections.

Chr. Met you with nothing else in the valley?

Faith. Yes, I met with Shame; but of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The other would be said nay, after a little argumentation, and somewhat else, but this boldfaced Shame would never have done.

Chr. Why, what did he say to you?

Faith What! why he objected against religion itself; he said, 'Twas a pitiful, low, sneaking business for a man to mind religion; he said that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave spirits of the times accustom themselves unto, would make him the ridicule of the times. He objected also, that but few of the mighty, rich, or wise, were ever of my opinion; nor any of them neither, before they were persuaded to be fools, and to be of a voluntary fondness to venture the loss of

all, for nobody else knows what (*i*). He moreover objected the base and low estate and condition of those that were chiefly the pilgrims of the times in which they lived; also their ignorance, and want of understanding in all natural science. Yea, he did hold me to it at that rate also, about a great many other things than here I relate; as that it was a shame to sit whining and mourning under a sermon, and a shame to come sighing and groaning home: that it was a shame to ask my neighbour forgiveness for petty faults, or to make restitution where I have taken from any. He said also, that religion made a man grow strange to the great, because of a few vices, (which he called by finer names,) and made him own and respect the base, because of the same religious fraternity: and is not this, said he, a shame?

Chr. And what did you say to him?

Faith. Say! I could not tell what to say at first. Yea, he put me so to it, that my blood came up in my face; even this Shame fetched it up, and had almost beat me quite off. But, at last, I began to consider, that that which is highly esteemed among men, is had in abomination with God (*k*). And I thought again, this Shame tells me what men are; but it tells me nothing what God or the word of God is. And I thought, moreover, that at the day of doom we shall not be doomed to death or life, according to the hectoring spirits of the world, but according to the wisdom and law of the Highest. Therefore, thought I, what God says, is best, though all the men in the world are against it: seeing then that God prefers his religion; seeing God prefers a tender conscience; seeing they that make themselves fools for the kingdom of heaven, are wisest; and that the poor man that loveth Christ, is richer than the greatest man in the world that hates him; Shame, depart, thou art an enemy to my salvation; shall I

(*i*) 1 Cor. i. 26. iii. 18. Phil. iii. 7—9. John vii. 48.
(*k*) Luke xvi. 15.

entertain thee against my sovereign Lord? How then shall I look him in the face at his coming (*l*)? Should I now be ashamed of his ways and servants, how can I expect the blessing? But indeed this Shame was a bold villain; I could scarce shake him out of my company: yea, he would be haunting of me, and continually whispering me in the ear with some one or other of the infirmities that attend religion; but at last I told him, it was but in vain to attempt farther in this business; for those things that he disdained, in those did I see most glory: and so at last I got past this importunate one. And when I had shaken him off, then I began to sing:

The trials that those men do meet withal,
That are obedient to the heavenly call,
Are manifold and suited to the flesh,
And come, and come, and come again afresh;
That now, or some time else, we by them may
Be taken, overcome, and cast away.
O let the pilgrims, let the pilgrims then
Be vigilant, and quit themselves like men.

Chr. I am glad, brother, that thou didst withstand this villain so bravely; for of all, as thou sayest, I think he has the wrong name; for he is so bold as to follow us in the streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good; but if he was not himself audacious, he would never attempt to do as he does; but let us still resist him; for notwithstanding all his bravadoes, he promoteth the fool, and none else. "The wise shall inherit glory, said Solomon; but shame shall be the promotion of fools (*m*)."

Faith. I think we must cry to Him for help against Shame, that would have us to be valiant for truth upon the earth.

Chr. You say true: but did you meet nobody else in that valley?

(*l*) Mark viii. 38. (*m*) Prov. iii. 35.

Faith. No, not I; for I had sun-shine all the rest of the way through that, and also through the Valley of the Shadow of Death.

Chr. It was well for you; I am sure, it fared far otherwise with me: I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend Apollyon; yea, I thought verily he would have killed me, especially when he got me down, and crushed me under him, as if he would have crushed me to pieces: for as he threw me, my sword flew out of my hand; nay, he told me he was sure of me; but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entered into the Valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should have been killed there over and over; but at last the day brake, and the sun rose, and I went through that which was behind with far more ease and quiet.

Explanatory Notes.

CHRISTIAN, having surmounted his late difficulties, is allowed a breathing time. After trying seasons, the Lord's people are usually favoured with a time of refreshment and comfort; and from the little hills of promise, they look forward with pleasure and delight. From an eminence Christian discerned a traveller on the road, and calling aloud, offered his company; but Faithful, with a commendable jealousy, was afraid of joining him, much more of stopping for him. This is intended to show the need of caution in the choice of religious companions. Poor Christian, moved rather by envy than zeal, made haste to overtake his brother, and then smiled with self-applause; but as he smiled, he fell. How readily does spiritual pride creep into our hearts, and urge us, from mere ambition, to excel others! We are then in much danger of a fall, and may soon need the help of those whom we thought our inferiors. This accident, however, united their hearts, and they rejoiced in the opportunity of

spiritual communion. It is very natural for lively christians to wish to know the dealings of God with each other; and it is the most useful way of spending their time when together.

Mr. Bunyan has discovered much judgment in the variation he describes between the particular experience of his pilgrims. Hence Faithful, who is supposed to be stronger in faith than his brother, is represented as having wholly escaped the Slough of Despond—as having found the lions fast asleep—as having no conflict with Apollyon; and as enjoying sunshine all through the valley. Our Author was too wise to make one christian a standard for all: and nothing is more hurtful to weak believers, than departing from the rule of God's word, and making this or that respectable character a standard for themselves.

But let it be observed, that though the experience of Faithful differed from Christian's in some particulars, it was the same in the general and important parts of it. Like Christian, he was constrained to fly from the city of Destruction, having staid in it as long as he durst:—he also came in by the Wicket-gate. Neither was he a stranger to temptations; but they were in a different way: Mrs. Wanton assaulted him with many entreaties, and it was with great difficulty he escaped the snare. He was also hardly beset with the Old-Man of Sin, or corrupt nature, who made him flattering offers of worldly advantage. Satan (as has been observed before) suits his temptations to different tempers and constitutions. The weak and melancholy are tempted to fear and despair, while the strong and cheerful are tempted to the lusts of the flesh. He was preserved from outward sins, but was conscious of secret inclinings to evil, and for these his tender conscience smote him severely. The law showed him no mercy; but he was relieved by Jesus, the compassionate friend of sinners.

Faithful was also attacked by Discontent. Many moral and steady professors, whose walk is perhaps unblamable before men, are in great danger from this quarter; because discontent secretly and easily besets the mind. It is less observed, and less lamented than other sins, but not less grieving to the Spirit, and contrary to our christian profession.

Above all, Faithful had a hard conflict with Shame, whom he justly calls a bold villain. He represented religion as a mean thing; its professors poor, and their infirmities many. All christians know something of this enemy, and what it is to

blush with sinful shame. But those words of our Lord put him to flight a thousand times: "Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels," Mark viii. 38.

CHAP. XII.

The picture of an empty professor accurately drawn, in the character of Talkative, son of Mr. Say-well, of Prating-row.

MOREOVER I saw in my dream, that as they went on, Faithful, as he chanced to look on one side, saw a man whose name is Talkative, walking at a distance besides them, (for in this place there was room enough for them all to walk). He was a tall man, and something more comely at a distance, than at hand: To this man Faithful addressed himself in this manner:

Faith. Friend, whither away; Are you going to the heavenly country?

Talk. I am going to the same place.

Faith. That is well: then I hope we may have your good company.

Talk. With a very good will, will I be your companion.

Faith. Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.

Talk. To talk of things that are good, to me is very acceptable, with you or with any other; and I am glad that I have met with those that incline to so good a work: for to speak the truth, there are but few that care thus to spend their time (as they are in their travels), but choose much rather to be

speaking of things to no profit; and this hath been a trouble to me.

Faith. This is indeed a thing to be lamented; for what thing so worthy of the use of the tongue and mouth of men on earth, as are the things of the God of heaven?

Talk. I like you wonderful well; for your sayings are full of conviction; and I will add, what thing is so pleasant, and what so profitable, as to talk of the things of God?

What things so pleasant? (that is, if a man hath any delight in things that are wonderful) for instance: If a man doth delight to talk of the history, or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs, where shall he find things recorded so delightful, and so sweetly penned as in the holy scripture?

Faith. That is true; but to be profited by such things in our talk, should be our chief design.

Talk. That is it that I said; for to talk of such things is most profitable; for by so doing, a man may get knowledge of many things; as of the vanity of earthly things, and the benefit of things above: (thus in general) but more particularly; by this a man may learn the necessity of the new-birth; the insufficiency of our works; the need of Christ's righteousness, &c. Besides, by this a man may learn what it is to repent, to believe, to pray, to suffer, or the like: By this also a man may learn what are the great promises and consolations of the gospel, to his own comfort. Farther, by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

Faith. All this is true, and glad am I to hear these things from you.

Talk. Alas! the want of this is the cause that so few understand the need of faith, and the necessity of works of grace in their soul, in order to eternal

life; but ignorantly live in the works of the law, by which a man can by no means obtain the kingdom of heaven.

Faith. But, by your leave, heavenly knowledge of these is the gift of God; no man attaineth to them by human industry, or only by the talk of them.

Talk. All this I know very well. For a man can receive nothing, except it be given him from heaven; all is of grace, not of works. I could give you an hundred scriptures for the confirmation of this.

Faith. Well then, said Faithful, what is that one thing that we shall at this time found our discourse upon?

Talk. What you will: I will talk of things heavenly, or things earthly; things moral, or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial; provided that all be done to our profit.

Faith. Now did Faithful begin to wonder; and stepping to Christian (for he walked all this while by himself), he said to him, but softly, What a brave companion have we got? surely this man will make a very excellent pilgrim.

Chr. At this Christian modestly smiled, and said, this man, with whom you are so taken, will beguile with this tongue of his, twenty of them that know him not.

Faith. Do you know him then?

Chr. Know him! yea, better than he knows himself.

Faith. Pray, what is he?

Chr. His name is Talkative; he dwelleth in our town; I wonder that you should be a stranger to him, only I consider that our town is large.

Faith. Whose son is he! and whereabout does he dwell?

Chr. He is the son of one Say-well, he dwelt in Prating-row; and he is known of all that are ac-

quainted with him, by the name of Talkative in Prating-row; and notwithstanding his fine tongue, he is but a sorry fellow.

Faith. Well, he seems to be a very pretty man.

Chr. That is, to them that have not a thorough acquaintance with him; for he is best abroad, near home he is ugly enough: your saying that he is a pretty man, brings to my mind what I have observed in the work of the painter, whose pictures show best at a distance; but very near more unpleasing.

Faith. But I am ready to think you do but jest, because you smiled.

Chr. God forbid that I should jest (tho' I smiled) in this matter, or that I should accuse any one falsely: I will give you a farther discovery of him. This man is for any company, and for any talk; as he talketh now with you, so will he talk when he is on the ale-bench; and the more drink he hath in his crown, the more of these things he hath in his mouth; religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his religion is to make a noise therewith.

Faith. Say you so! then I am in this man greatly deceived.

Chr. Deceived! you may be sure of it: remember the proverb, "They say, and do not;" but the kingdom of God is not in word, but in power (*a*)." He talketh of prayer, of repentance, of faith, and of the new-birth; but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of religion, as the white of an egg is of savour. There is there neither prayer, nor sign of repentance for sin: yea, the brute in his kind, serves God far better than he. He is the very stain, reproach, and shame of religion, to all that know him; it can hardly have a good word in all the end of the town where he

(*a*) Matt. xxiii. 1 Cor. iv. 20.

dwells, thro' him (*b*). Thus say the common people, that know him: "A saint abroad, and a devil at home." His poor family finds it so, he is such a churl; such a railer at, and so unreasonable with his servants, that they neither know how to do for, or speak to him. Men that have any dealings with him, say, 'tis better to deal with a Turk than with him, for fairer dealing they have had at their hands. This Talkative (if it be possible) will go beyond them, defraud, beguile, and over-reach them. Besides, he brings up his sons to follow his steps; and if he finds in any of them a foolish timorousness, (for so he calls the first appearance of a tender conscience,) he calls them fools and blockheads, and by no means will employ them in much, or speak to their commendations before others. For my part, I am of opinion, that he has, by his wicked life, caused many to stumble and fall; and will be, if God prevents not, the ruin of many others.

Faith. Well, my brother, I am bound to believe you; not only because you say you know him, but also because, like a christian, you make your reports of men. For I cannot think that you speak these things of ill-will, but because it is even so as you say.

Chr. Had I known him no more than you, I might perhaps have thought of him, as at the first you did: yea, had he received this report at their hands only, that are enemies to religion, I should have thought it had been a slander. (A lot that often falls from bad men's mouths, upon good men's names and professions:) But all these things, yea, and a great many more as bad, of my own knowledge, I can prove him guilty of. Besides, good men are ashamed of him; they can neither call him brother nor friend: the very naming of him among them, makes them blush, if they know him.

Faith. Well, I see that saying and doing are two

(*b*) Rom. ii. 24, 25.

things, and hereafter I shall better observe this distinction.

Chr. They are two things indeed, and are as diverse as are the soul and the body; for as the body without the soul is but a dead carcass, so saying, if it be alone, is but a dead carcass also. The soul of religion is the practical part: "Pure religion, and "undefiled, before God and the Father, is this, To "visit the fatherless and widows in their affliction, "and to keep himself unspotted from the world (*c*)." This Talkative is not aware of; he thinks that hearing and saying will make a good christian; and thus he deceiveth his own soul. Hearing is but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life; and let us assure ourselves, that at the day of doom, men shall be judged according to their fruit (*d*). It will not be said then, Did you believe? but, Were you doers, or talkers only? and accordingly shall they be judged. The end of the world is compared to our harvest; and you know men at harvest regard nothing but fruit. Not that any thing can be accepted, that is not of faith; but I speak this to show you how insignificant the profession of Talkative will be at that day.

Faith. This brings to my mind that of Moses, by which he described the beast that is clean. He is such an one that parteth the hoof, and cheweth the cud; not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet he is unclean, because he parteth not the hoof (*e*). And this truly resembleth Talkative; he cheweth the cud, he seeketh knowledge, he cheweth upon the word; but he divideth not the hoof, he parteth not with the way of sinners; but as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.

Chr. You have spoken, for ought I know, the true

(*c*) Jam. i. 23—27. (*d*) Matt. xiii. (*e*) Lev. xi. Deut. xiv.

gospel sense of those texts. And I will add another thing: Paul calleth some men, yea, and those great talkers too, sounding brass and tinkling cymbals; that is, as he expounds them in another place, things without life, giving sound. Things without life, that is without the true faith and grace of the gospel; and consequently things that shall never be placed in the kingdom of heaven among those that are the children of life; though their sound, by their talk, be as it were the tongue or voice of an angel (*f*).

Faith. Well, I was not so fond of his company at first, but I am as sick of it now. What shall we do to be rid of him?

Chr. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart and turn it.

Faith. What would you have me to do?

Chr. Why, go to him, and enter into some serious discourse about the power of religion; and ask him plainly, (when he has approved of it, for that he will) whether this thing be set up in his heart, house, or conversation.

Faith. Then Faithful stept forward again, and said to Talkative, Come, what cheer? How is it now?

Talk. Thank you; well, I thought we should have had a great deal of talk by this time.

Faith. Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this: How doth the saving Grace of God discover itself, when it is in the heart of man?

Talk. I perceive then that our talk must be about the power of things: Well, 'tis a very good question, and I shall be willing to answer you. And take my answer in brief, thus: First, when the grace of God is in the heart, it causeth there a great outcry against sin. Secondly—

Faith. Nay, hold, let us consider of one at once:

(*f*) 1 Cor. xiii. 1, 2, 3. Chap. xiv. 7.

I think you should rather say, it shows itself, by inclining the soul to abhor its sin.

Talk. Why, what difference is there between crying out against, and abhorring of sin;

Faith. Oh! a great deal: A man may cry out against sin, of policy; but he cannot abhor it, but by virtue of a godly antipathy against it: I have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house, and conversation. Joseph's mistress cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him (*g*). Some cry out against sin, even as her mother cries out against her child in her lap, when she calleth it slut and naughty girl, and then falls to hugging and kissing it.

Talk. You lie at the catch, I perceive.

Faith. No, not I; I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of grace in the heart?

Talk. Great knowledge of gospel mysteries.

Faith. This sign should have been first; but first or last, it is also false; for knowledge, great knowledge, may be obtained in the mysteries of the gospel, and yet no work of grace in the soul (*h*). Yea, if a man have all knowledge, he may yet be nothing, and so consequently be no child of God. When Christ said, "Do you know all these things?" and the disciples had answered, Yes: he added, "Blessed "are ye, if ye do them." He doth not lay the blessing in the knowledge of them, but in the doing of them. For there is a knowledge that is not attended with doing: "He that knoweth his master's "will, and doth it not," &c. A man may know like an angel, and yet be no christian; therefore your sign of it is not true. Indeed, to know, is a thing that pleaseth talkers and boasters; but to do,

(*g*) Gen. xxxix. 15. (*h*) 1 Cor. xiii.

is that which pleaseth God. Not that the heart can be good without knowledge; for without that, the heart is naught. There are therefore two sorts of knowledge; knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love; which puts a man upon doing even the will of God from the heart: the first of these will serve the talker; but without the other, the true christian is not content, "Give "me understanding, and I shall keep thy law; yea, "I shall observe it with my whole heart (*i*)."

Talk. You lie at the catch again; this is not for edification.

Faith. Well, if you please, propound another sign how this work of grace discovereth itself where it is.

Talk. Not I, for I see we shall not agree.

Faith. Well, if you will not, will you give leave to do it?

Talk. You may use your liberty.

Faith. A work of grace in the soul discovereth itself, either to him that hath it, or to standers by.

To him that hath it, thus: it gives him conviction of sin, especially the defilement of his nature, and the sin of unbelief (for the sake of which he is sure to be damned, if he findeth not mercy at God's hand, by faith in Jesus Christ). This sight and sense of things worketh in him sorrow and shame for sin: he findeth, moreover, revealed in him the Saviour of the world, and the absolute necessity of closing with him for life, at the which he findeth hungerings and thirstings after him; to which hungerings, &c. the promise is made (*k*). Now according to the strength or weakness of his faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him

(*i*) Psalm cxix. 34. (*k*) John xvi. 8. Rom. vii. 24. John xvi. 9. Psalm xxxviii. 18. Jer. xxxi. 19. Gal. i. 15. Acts iv. 12. Matt. v. 6. Rev. xxi. 6.

in this world. But though I say it discovereth itself thus unto him, yet it is but seldom that he is able to conclude, that this is a work of grace, because his corruptions now, and his abused reason, make his mind to misjudge in this matter; therefore in him that hath this work, there is required a very sound judgment, before he can with steadiness conclude that this is a work of grace.

To others it is thus discovered:

1. By an experimental confession of his faith in Christ. 2. By a life answerable to that confession; to wit, a life of holiness; heart-holiness, family-holiness, if he hath a family; and by conversation-holiness in the world; which in the general teacheth him inwardly to abhor his sin, and himself for that, in secret; to suppress it in his family; and to promote holiness in the world; not by talk only, as an hypocrite or talkative person may do, but by a practical subjection in faith and love to the power of the word (*l*). And now, Sir, as to this brief description of the work of grace, and also the discovery of it, if you have ought to object, object: if not, then give me leave to propound to you a second question.

Talk. Nay, my part is not now to object, but to hear: let me therefore have your second question.

Faith. It is this: Do you experience this first part of the description of it? and doth your life and conversation testify the same? or standeth your religion in word or tongue, and not in deed and truth? Pray, if you incline to answer me in this, say no more than you know the God above will say Amen to; and also nothing but what your conscience can justify you in: for not he that commendeth himself, is approved, but whom the Lord commendeth. Besides, to say, I am thus, and thus, when my conversation,

(*l*) Rom. x. 10. Phil. iii. 17. Matt. v. 8. Job. xxiv. 25. Psalm li. Ezek. xxxvi. 25, &c.

and all my neighbours tell me I lie, is great wickedness.

Talk. Then Talkative at first began to blush; but, recovering himself, thus he replied: You come now to experience, to conscience, and God; and to appeal to him for justification of what is spoken; this kind of discourse I did not expect; nor am I disposed to give an answer to such questions, because I count not myself bound thereto, unless you take upon you to be a catechizer; and though you should do so, yet I may refuse to make you my judge; but I pray, will you tell me why you ask me such questions?

Faith. Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides, to tell you all the truth I have heard of you, that you are a man whose religion lies in talk, and that your conversation gives this your profession the lie. They say you are a spot among christians; and that religion fareth the worse for your ungodly conversation; that some already have stumbled at your wicked ways, and that more are in danger of being destroyed thereby: your religion and an alehouse, and covetousness, and uncleanness, and swearing, and lying, and vain company keeping, &c. will stand together. The proverb is true of you, which is said of a whore; to wit, "That she is a "shame to all-women;" so you are a shame to all professors.

Talk. Since you are ready to take up report, and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholy man, not fit to be discoursed with, and so adieu.

Chr. Then came up Christian, and said to his brother, I told you how it would happen; your words and his lusts could not agree. He had rather leave your company than reform his life; but he is gone, as I said: let him go, the loss is no man's but his own; he has saved us the trouble of going from him;

for the continuing (as I suppose he will do) as he is, he would have been but a blot in our company; besides, the apostle says, "From such withdraw "thyself."

Faith. But I am glad we had this little discourse with him; it may happen that he will think of it again; however I have dealt plainly with him, and so am clear of his blood, if he perisheth.

Chr. You did well to talk so plainly to him, as you did; there is but little of this faithful dealing with men now a-days and that makes religion to stink so in the nostrils of many, as it doth; for they are these talkative fools, whose religion is only in word, and are debauched and vain in their conversation, that (being so much admitted into the fellowship of the godly) do puzzle the world, blemish christianity, and grieve the sincere. I wish that all men would deal with such, as you have done; then should they either be made more conformable to religion, or the company of saints would be too hot for them. Then did Faithful say,

How Talkative at first lifts up his plumes!
How bravely doth he speak! How he presumes
To drive down all before him! But so soon
As Faithful talks of heart-work, like the moon
That's past the full, into the wane he goes:
And so will all, but he that heart-work knows.

Thus they went on talking of what they had seen by the way, and so made their way easy, which would otherwise, no doubt, have been tedious to them, for they went through a wilderness.

Explanatory Notes.

IF this chapter was adapted to the days of Mr. Bunyan, when many were persecuted for righteousness' sake, how much more is it suited to this day of great profession, and perfect liberty? "A name to live," was never procured at a cheaper rate than now; and consists with many in prating about re-

ligion, as Talkative did. In his character, as in a glass, multitudes may behold themselves; and would to God, that every reader would examine himself, for "the kingdom of God is "not in word, but in power." When the doctrines of the gospel are opposed and vilified, as they have long been in this nation, it is certainly necessary to contend earnestly for them: but sad experience proves, how ready people are to value themselves upon a little superficial knowledge of them, and to think that they are thereby constituted christians.

But it can never be too often repeated, that though we are justified alone by the righteousness of Christ, through faith, and not for our own works; yet, that good works are the necessary fruits of a lively faith. It is the grand evidence of true faith, that it works by love, and purifies the heart. The proof of an interest in Christ, and love to him, is obedience to his commandments; and this will be the evidence of it before assembled worlds, at the great day of Christ. "Let no man then deceive himself with vain words, for in "this the children of God are manifest, and the children of "the devil: he that doth righteousness is righteous, and he "that doeth not righteousness is not of God," 1 John iii. 7, 10.

It was the wretched character of Talkative, that he was fond of displaying his knowledge in many words; but the humble christian is seldom a great talker; he is so conscious of his own ignorance, so diffident of his own attainments, that he is more disposed to hear, than to offer the sacrifice of fools. Talkative could suit himself to all companies, serious or profane; and, what is a very bad sign, loved to prate about religion on the ale-bench. Christians have little to do with public-houses; and less still, with discourses of religion there. Talkative had no family religion; no appearance of it. His tempers were so vile and unsanctified, that none could live with him. He was so dishonest in his trade that no man could deal with him. In short, he was the grief of all good men, and the reproach of all his neighbours.

Such a character as this, by fluency of speech, may deceive an honest-hearted stranger, "whose love hopeth all things." But when Faithful, being apprised of his hypocrisy, began to talk of "the power of religion," he was at a loss. Alas! he was a stranger to every thing but the form. He was ignorant of the true signs, and genuine effects of grace; and therefore proposes false ones, consistent with a state of nature. Close dealing about the power of godliness in the heart, and the holy fruits of it in the life, did not suit him; he blushed and soon forsook the company of his faithful reprover: Happy would it be, if all mere talkers were thus dealt with, and the church of God fairly rid of them.

CHAP. XIII.

Persecution exhibited, in the treatment of Christian and Faithful, in Vanity-Fair.

NOW when Christian and Faithful were got almost quite out of this wilderness, Faithful chanced to cast his eye back, and espied one coming after them, and he knew him. Oh! said Faithful to his brother, who comes yonder? Then Christian looked, and said, It is my good friend Evangelist: Ay, and my good friend too, said Faithful, for it was he that set me the way to the gate. Now was Evangelist come up unto them, and thus saluted them:—

Evan. Peace be with you, dearly beloved: and peace be to your helpers.

Chr. Welcome, welcome, my good Evangelist; the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied labours for my eternal good.

Faith. And a thousand times welcome, said good Faithful; thy company, O sweet Evangelist, how desirable it is to us poor pilgrims!

Evan. Then, said Evangelist, how hath it fared with you, my friends, since the time of our last parting? What have you met with, and how have you behaved yourselves?

Then Christian and Faithful told him of all things that had happened to them in the way: and how, and with what difficulty they had arrived to that place.

Evan. Right glad am I, said Evangelist, not that you have met with trials, but that you have been victors; and for that you have, notwithstanding many weaknesses, continued in the way to this very day.

I say, right glad am I of this thing, and that for

mine own sake and yours; I have sowed and you have reaped; and the day is coming, when both he that sowed, and they that reaped, shall rejoice together; that is, if you hold out; for in due time ye shall reap if you faint not. The crown is before you, and it is an incorruptible one; so run, that you may obtain it. Some there be that set out for this crown, and after they have gone far for it, another comes in and takes it from them: Hold fast therefore that you have, let no man take your crown: You are not yet out of the gun-shot of the devil: you have not resisted unto blood, striving against sin: Let the kingdom be always before you, and believe steadfastly concerning things that are invisible: Let nothing that is on this side the other world get within you: And above all, look well to your own hearts, and to the lusts thereof, for they are deceitful above all things, and desperately wicked; set your faces like a flint; you have all power in heaven and earth on your side (*a*).

Chr. Then Christian thanked him for his exhortation! but told him, withal, that they would have him speak further to them for their help the rest of the way; and the rather, for that they well knew that he was a prophet, and could tell them of things that might happen unto them, and how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth:

Evan. My sons, you have heard in the words of the truth of the gospel, that you must through many tribulations enter into the kingdom of heaven. And again, That in every city, bonds and afflictions abide you; and therefore you cannot expect that you should go long on your pilgrimage without them, in some sort or other: You have found something of the truth of these testimonies upon you already, and more will immediately follow; for now, as you see, you are almost out of this wilderness, and therefore you

(*a*) John iv. 36. Gal. vi. 9. 1 Cor. ix. 24—27. Rev iii. 11.

will soon come into a town that you will by-and-by see before you: and in that town you will be hard beset with enemies, who will strain hard but they will kill you; and be sure that one or both of you must seal the testimony which you hold, with blood; but be you faithful unto death, and the King will give you a crown of life. He that shall die there, although his death will be unnatural, and his pains perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the cœlestial city soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men, and commit the keeping of your souls to your God in well-doing, as unto a faithful Creator.

Then I saw in my dream, that when they were got out of the wilderness, they presently saw a town before them, and the name of that town is Vanity; and at the town there is a fair kept, called Vanity-Fair: It is kept all the year long; it beareth the name of Vanity-Fair, because the town where it is kept, "is "lighter than vanity;" and also, because all that is there sold, or that cometh thither, is vanity. As is the saying of the wise, "All that cometh is vanity (*b*)."

This fair is no new-erected business, but a thing of ancient standing: I will show you the original of it. Almost five thousand years agone, there were pilgrims walking to the cœlestial city, as these two honest persons are, and Beelzebub, Apollyon, and Legion, with their companions, perceiving by the path that the pilgrims made, that their way to the city lay through this town of Vanity, they contrived here to set up a fair; a fair wherein should be sold all sorts of vanity, and that it should last all the year long; therefore, at this fair are all such merchandizes sold, as houses, lands, trades, places,

(*b*) Psalm lxii. 9. Eccl. i. chap. ii. 11, 17

honours, preferments, titles, countries, kingdoms, lusts, pleasures; and delights of all sorts, as whores, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not?

And moreover, at this fair there is at all times to be seen jugglings, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind.

Here are to be seen too, and that for nothing, thefts, murders, adulteries, false-swearers, and that of a blood-red colour.

And as in other fairs of less moment, there are several rows and streets under their proper names, where such wares are vended; so here, likewise, you have the proper places, rows, streets, (viz. countries and kingdoms) where the wares of this fair are soonest to be found. Here is the Britain row, the French row, the Italian row, the Spanish row, the German row, where several sorts of vanities are to be sold. But as in other fairs, some one commodity is as the chief of all the fair, so the ware of Rome and her merchandize is greatly promoted in this fair: only our English nation, with some others, have taken a dislike thereat.

Now, as I said, the way to the cœlestial city lies just through the town where this lusty fair is kept; and he that will go to the city, and yet not go through this town, must needs go out of the world (*c*). The Prince of Princes himself, when here, went through this town to his own country, and that upon a fair-day too: yea, and as I think, it was Beelzebub, the chief lord of this fair, that invited him to buy of his vanities; yea would have made him lord of the fair, would he but have done him reverence as he went through the town: yea, because he was such a person of honour, Beelzebub had him from street to street, and showed him all the kingdoms of the world in a little time, that he might, if possible,

(*c*) 1 Cor. v. 10.

allure that blessed one, to cheapen and buy some of his vanities; but he had no mind to the merchandize, and therefore left the town, without laying out so much as one farthing upon these vanities. This fair, therefore, is an ancient thing, of long-standing, and a very great fair (*d*).

Now these pilgrims, as I said, must needs go though this fair. Well, so they did; but behold even as they entered into the fair, all the people in the fair were moved, and the town itself, as it were, in a hubbub about them; and that for several reasons: for,

First, The Pilgrims were clothed with such kind of raiment, as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair, made a great gazing upon them; some said they were fools (*e*): some they were bedlams; and some they were outlandish men.

Secondly, And as they wondered at their apparel, so they did likewise at their speech; for few could understand what they said; they naturally spoke the language of Canaan; but they that kept the fair, were the men of this world: so that from one end of the fair to the other, they seemed barbarians to each other.

Thirdly, But that which did not a little amuse the merchandizers was, that these pilgrims set very light by all their wares; they cared not so much as to look upon them: and if they called upon them to buy, they would put their fingers in their ears, and cry, "Turn away mine eyes from beholding vanity:" and look upwards, signifying, that their trade and traffic was in heaven.

One chanced mockingly, beholding the carriages of the men, to say unto them, What will ye buy? But they looking gravely upon him, said, We buy

(*d*) Matt. iv. 8. Luke iv. 5, 6. (*e*) 1 Cor. iv. 10.

the truth (*f*). At that, there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to a hubbub, and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down and deputed some of his most trusty friends to take those men into an examination, about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them, asked them, Whence they came, whither they went, and what they did there in such an unusual garb? The men told them, That they were pilgrims, and strangers in the world, and that they were going to their own country, which was the heavenly Jerusalem (*g*); and that they had given no occasion to the men of the town, nor yet to the merchandizers, thus to abuse them, and to stop them in their journey; except it was for that, when one asked them what they would buy, they said, they would buy the truth. But they that were appointed to examine them, did not believe them to be any other than bedlams and mad, or else such as came to put all things into a confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to all the men of the fair. There, therefore, they lay for some time, and were made the objects of any man's sport, or malice, or revenge; the great one of the fair laughing still at all that befel them, but, the men being patient, and not rendering railing for railing, but contrariwise blessing, and giving good words for bad, and kindness for injuries done; some men in the fair that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for the continual abuses done by them to the

(*f*) Prov. ii. 23. (*g*) Heb xi. 13—16.

men: they therefore in angry manner let fly at them again, counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The others replied, that for aught they could see, the men were quiet and sober, and intended nobody any harm: and that here were many that traded in their fair, that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides, (the men behaving themselves all the while very wisely and soberly before them) they fell to some blows among themselves, and did harm one to another. Then were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and terror to others, lest any should speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it won to their side (though but few in comparison of the rest) several of the men in the fair. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatened, that neither cage nor irons should serve their turn, but that they should die for the abuse they had done, and for deluding the men of the fair.

Then were they remanded to the cage again, until further orders should be taken with them. So they put them in, and made their feet fast in the stocks.

Here therefore they called again to mind what they had heard from their faithful friend Evangelist, and were the more confirmed in their ways and sufferings, by what he told them would happen to them. They also now comforted each other, that whose lot

it was to suffer, even he should have the best on it; therefore each man secretly wished that he might have that preferment, but committing themselves to the all-wise disposal of Him that ruleth all things, with much content they abode in the condition in which they were until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies, and arraigned. The judge's name was Lord Hate-good! Their indictment was one and the same in substance, though somewhat varying in form; the contents whereof was this:

"That they were enemies to, and disturbers of "their trade: That they had made commotions and "divisions in the town, and had won a party to their "own most dangerous opinions, in contempt of the "law of their prince."

Then Faithful began to answer, That he had only set himself against that which had set itself against Him that is higher than the highest. And, said he, as for disturbance, I make none, being myself a man of peace; the parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since he is Beelzebub, the enemy of our Lord, I defy him and his angels.

Then proclamation was made, That they that had aught to say for their lord the king against the prisoner at the bar, should forthwith appear, and give in their evidence. So there came in three witnesses, to wit, Envy, Superstition, and Pickthank: They were then asked, if they knew the prisoner at the bar; and what they had to say for their lord the king against him.

Then stood forth Envy, and said to this effect: My lord, I have known this man a long time, and will attest upon my oath before this honourable bench, That he is—

Judge. Hold—Give him his oath.

So they sware him: Then he said, my lord, this man, notwithstanding his plausible name, is one of the vilest men in our country; he neither regardeth prince nor people, law nor custom; but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls principles of faith and holiness. And, in particular, I heard him once myself affirm, that christianity and the customs of our town, of Vanity, were diametrically opposite, and could not be reconciled. By which saying, my lord, he doth at once, not only condemn all our laudable doings, but us in the doing of them.

Judge. Then did the Judge say to him, Hast thou any more to say?

Envy. My lord, I could say much more, only I would not be tedious to the court. Yet, if need be, when the other gentlemen have given in their evidence, rather than any thing shall be wanting that will dispatch him, I will enlarge my testimony against him. So he was bid to stand by.

Then they called Superstition, and bid him look upon the prisoner: they also asked, what he could say for their lord the king against him? Then they sware him; so he began:

Super. My lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him; however, this I know, That he is a very pestilent fellow, from some discourse that the other day I had with him, in this town; for then talking with him, I heard him say, that our religion was naught, and such, by which a man could by no means please God.—Which saying of his, my lord, your lordship very well knows what neces-

sarily thence will follow, to wit, that we still do worship in vain, are yet in our sins, and finally shall be damned: and this is that which I have to say.

Then was Pickthank sworn, and bid to say what he knew in the behalf of their lord the king, against the prisoner at the bar.

Pick. My lord, and you gentlemen all; this fellow I have known of a long time, and have heard him speak things that ought not to be spoken; for he hath railed on our noble prince Beelzebub, and hath spoken contemptibly of his honourable friends, whose names are, the Lord Old Man, the Lord Carnal Delight, the Lord Luxurious, the Lord Desire of Vain Glory, my old Lord Lechery, Sir Having Greedy, with all the rest of our nobility: and he hath said moreover, That if all men were of his mind, if possible, there is not one of these noblemen should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my lord, who are now appointed to be his judge, calling you an ungodly villain, with many other suchlike vilifying terms, with which he hath bespattered most of the gentry of our town.

When this Pickthank had told his tale, the judge directed his speech to the prisoner at the bar, saying, Thou renegade, heretic, and traitor, hast thou heard what these honest gentlemen have witnessed against thee?

Faith. May I speak a few words in my own defence?

Judge. Sirrah, sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet, that all men may see our gentleness towards thee, let us hear what thou hast to say.

Faith.—1. I say then, in answer to what Mr. Envy hath spoken, I never said ought but this, That

what rule or laws, or custom, or people, were flat against the word of God, are diametrically opposite to christianity. If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

2. As to the second, to wit, Mr. Superstition, and his charge against me, I said only this, That in the worship of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God. Therefore, whatever is thrust into the worship of God, that is not agreeable to divine revelation, cannot be done but by an human faith, which faith will not be profitable to eternal life.

3. As to what Mr. Pickthank hath said, I say (avoiding terms, as that I am said to rail, and the like) that the prince of this town, with all their rabblement his attendants, by this gentleman named, are more fit for being in hell than in this town and country; and so the Lord have mercy upon me.

Then the judge called to the jury, (who all this while stood by to hear and observe,) Gentlemen of the jury, you see this man about whom so great an uproar hath been made in this town: you have also heard what these worthy gentlemen have witnessed against him; also you have heard his reply and confession: it lieth now in your breasts to hang him or save his life; but yet I think meet to instruct you into our law.

There was an act made in the days of Pharaoh the Great, servant to our Prince, that least those of a contrary religion should multiply, and grow too strong for him, their males should be thrown into the river. There was also an act made in the days of Nebuchadnezzar the Great, another of his servants, that whoever would not fall down and worship his golden image, should be thrown into a fiery

furnace. There was also an act made in the days of Darius, that whoso for some time called any God but him, should be cast into the lion's den. Now the substance of these laws this rebel hath broken, not only in thought (which is not to be borne), but also in word and deed; which must therefore needs be intolerable (*h*).

For that of Pharaoh, his laws were made upon a supposition to prevent mischief, no crime being yet apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion; and for the treason he hath confessed, he deserveth to die the death.

Then the jury went out, whose names were Mr. Blindman, Mr. Nogood, Mr. Malice, Mr. Love-lust, Mr. Liveloose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable; who every one gave in their private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the judge. And first among themselves, Mr. Blindman the foreman said, I see clearly that this man is an heretic. Then said Mr. Nogood, Away with such a fellow from the earth. Ay, said Mr. Malice, for I hate the very looks of him. Then, said Mr. Love-lust, I could never endure him. Nor I, said Mr. Liveloose, for he would always be condemning my ways. Hang him, hang him, said Mr. Heady. A sorry scrub, said Mr. High-mind. My heart riseth against him, said Mr Enmity. He is a rogue, said Mr. Liar. Hanging is too good for him, said Mr. Cruelty. Let us dispatch him out of the way, said Mr. Hate-light. Then said Mr. Implacable, Might I have all the world given me, I could not be reconciled to him; therefore let us forthwith bring him in guilty of death. And so they did; therefore he was presently condemned to be had from the

(*h*) Exod. i. Dan. iii. Dan. vi.

place where he was, to the place from whence he came, there to be put to the most cruel death that could be invented.

They therefore brought him out, to do with him according to their law; and first they scourged him, then they buffeted him, then they lanced his flesh with knives, after that they stoned him with stones, then pricked him with their swords, and last of all they burnt him to ashes at the stake. Thus came Faithful to his end.

Now I saw that there stood behind the multitude a chariot and a couple of horses, waiting for Faithful, who (so soon as his adversaries had dispatched him) was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the cœlestial gate. But as for Christian, he had some respite, and was remanded back to prison; so he there remained for a space: but he that over-rules all things, having the power of their rage in his own hand, so brought it about, that Christian for that time escaped them, and went his way. And as he went he sang, saying:

Well, Faithful, thou hast faithfully profest
Unto thy Lord, with whom thou shalt be blest;
When faithless ones with all their vain delights,
Are crying out under their hellish plights:
Sing, Faithful, sing, and let thy name survive,
For though they kill'd thee, thou art yet alive.

Explanatory Notes.

We need not go far to see Vanity Fair. It is all around us, wherever we live: it is, "this present evil world." The scriptures declare, in the most solemn manner, that "all is vanity." This every real christian believes, and acts accordingly: he is in the world, but is not of it; even as Jesus

was not of it: he is "crucified to the world" by the cross of Christ, and the "world is crucified" to him.

Our pilgrims had the unexpected pleasure of meeting with their dear friend Evangelist again; for whose former labours, and renewed inquiries and exhortations, they discovered becoming gratitude; and by whose cautions and encouragements they were prepared for a new scene of trials. Those who truly profit by the ministers of the gospel, will "esteem them very highly in love, for their work's sake."

Christian and Faithful had but just entered the fair, when they were observed and insulted. Those who, "will live godly in Christ Jesus," cannot escape observation and persecution. On three accounts, the people of God are despised and rejected of men. First, "Their garment is unfashionable." Believers look for justification only by the Redeemer's righteousness: this is the "white raiment" which Christ has counselled them to buy: this is the "wedding garment" in which they hope to appear at the marriage-supper of the Lamb. But their profession of this, renders them hateful to the world, who generally hope to be saved by their good works. Hence they are thought "fools and madmen" to expect salvation by the merits of another. Secondly, "Their language is despicable." What they speak of Christ—the glory and beauty of his person—the love of his heart—the grace of his Spirit—and their experience of communion with him—is unintelligible jargon to those who know him not. Thirdly, "They set light by the world, and all its wares;" for their traffic is in heaven. Nothing irritates carnal men more than the contempt with which lively christians treat the vanities of life; for they love not the world, neither the things that are in the world."

In all ages and countries, a consistent, steady, and zealous profession of religion, will excite the spirit of persecution. At times the Lord permits the enmity of the carnal mind to have its full scope: then false accusations, bonds, and death may be expected. The deportment of our pilgrims was exemplary, and their patience conciliated the esteem of many, who became their friends. But even this served to aggravate the rage of their enemies. There was no real crime to lay to their charge; but the old pretext was at hand—"Christians are the enemies of the state." Thus Christ himself was accused as the enemy of Cæsar; and his meek and harmless followers have, in most times of persecution, been falsely condemned as the adversaries of government, and the disturbers of public peace.

If the Lord were to leave us in the hands of men, we should still find that their tender mercies are cruel. Such a jury as tried Faithful, might be found in every county of Britain. Envy is yet alive, and ready to testify, and upon oath too, that "the principles of faith and holiness" are contrary to the course of this world, and consequently condemn its votaries. Superstition would still rave at the religion of the Bible, because it reproaches a human faith, and formal devotion. And as to Pickthank, such a character will readily be found, while opposition to godliness is the road to preferment. But how illustrious does grace appear in the fiery trial! The Lord never forsakes his suffering saints; but will certainly bestow a crown of life upon every one who is faithful to death.

CHAP. XIV.

Christian meets with another excellent companion in Hopeful—Dialogues between them, By-ends, Money-love, and Demas.

NOW I saw in my dream, that Christian went not forth alone; for there was one whose name was Hopeful, (being so made by the beholding of Christian and Faithful in their words and behaviour in their sufferings at the fair) who joined himself unto him, and entering into a brotherly covenant, told him, that he would be his companion. Thus one died to bear testimony to the truth, and another rises out of his ashes to be a companion with Christian in his pilgrimage. This Hopeful also told Christian, that there were many more of the men in the fair, that would take their time, and follow after.

So I saw that quickly after they were got out of the fair, they overtook one that was going before them, whose name was By-ends; so they said to him, What countryman, Sir? and how far go you this way? He told them, that he came from the town of Fair-Speech, and he was going to the celestial city, but told them not his name.

From Fair-speech! said Christian; is there any good that lives there (*a*)?

By-ends. Yes, said By-ends, I hope.

Chr. Pray, Sir, what may I call you?

By-ends. I am a stranger to you, and you to me: If you be going this way, I shall be glad of your company; if not, I must be content.

Chr. This town of Fair-speech, said Christian, I have heard of, and, as I remember, they say it is a wealthy place.

By-ends. Yes, I will assure you, that it is; and I have very many rich kindred there.

Chr. Pray, who are your kindred there, if a man may be so bold?

By-ends. Almost the whole town; and in particular my Lord Turn-about, my Lord Time-server, my Lord Fair-speech (from whose ancestors that town first took its name), also Mr. Smooth-man, Mr. Facing-both-ways, Mr. Any-thing; and the parson of our parish, Mr. Two-tongues, was my mother's brother by the father's side: and, to tell you the truth, I am become a gentleman of good quality; yet my great grandfather was but a waterman, looking one way and rowing another; and I got most of my estate by the same occupation.

Chr. Are you a married man

By-ends. Yes, and my wife is a very virtuous woman; the daughter of a virtuous woman; she was my Lady Feigning's daughter, therefore she came of a very honourable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. 'Tis true, we somewhat differ in religion from those of the stricter sort; but yet in two small points: First, We never strive against wind and tide. Secondly, We are always most zealous when religion goes in his silver slippers; we love much to walk with him in the streets, if the sun shines, and the people applaud him.

(*a*) Prov. xxxi. 25.

Then Christian stept a little aside to his fellow Hopeful, saying, it runs in my mind that this is one By-ends of Fair-speech; and, if it be he, we have as very a knave in our company as dwelleth in all these parts. Then said Hopeful, ask him; methinks he should not be ashamed of his name. So Christian came up with him again, and said, Sir, you talk as if you knew something more than all the world doth; and, if I take not my mark amiss, I deem I have half a guess of you: Is not your name Mr. By-ends, of Fair-speech?

By-ends. This is not my name, but indeed it is a nick-name that is given me by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have borne theirs before me.

Chr. But did you never give an occasion to men to call you by this name?

By-ends. Never! never! The worst that I ever did to give them an occasion to give me this name, was, that I had always the luck to jump in my judgment with the present way of the times, whatever it was, and my chance was to get thereby; but if things are thus cast upon me, let me count them a blessing; but let not the malicious load me therefore with reproach.

Chr. I thought indeed that you were the man that I heard of; and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

By-ends. Well, if you will thus imagine, I cannot help it: you will find me a fair company-keeper, if you will still admit me your associate.

Chr. If you will go with us, you must go against wind and tide; the which, I perceive, is against your opinion; you must also own religion in his rags, as well as when in his silver slippers; and stand by him too when bound in irons, as well as when he walketh the streets with applause.

By-ends. You must not impose, nor lord it over

my faith; leave me to my liberty, and let me go with you.

Chr. Not a step farther, unless you will do in what I propound as we.

Then said By-ends, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by myself, until some overtake me that will be glad of my company.

Then I saw in my dream, That Christian and Hopeful forsook him, and kept their distance before him; but one of them looking back, saw three men following Mr. By-ends; and behold as they came up with him, he made them a very low congee; and they also gave him a compliment. The men's names were Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all; men that Mr. By-ends had formerly been acquainted with; for in their minority they were school-fellows, and taught by one Mr. Gripeman, a school-master in Lovegain, which is a market-town in the county of Coveting, in the north. This school-master taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guise of religion: and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

Well, when they had, as I said, thus saluted each other, Mr. Money-love said to Mr. By-ends, Who are they upon the road before us? (for Christian and Hopeful were yet within view.)

By-ends. They are a couple of far countrymen, that after their mode are going on pilgrimage.

Money-love. Alas! why did they not stay, that we might have had their good company; for they, and we, and you, Sir, I hope, are going on pilprimage.

By-ends. We are so, indeed; but the men before

us are so rigid, and love so much their own notions, and do also lightly esteem the opinion of others, that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Save-all. That's bad; but we read of some that are righteous over-much, and such men's rigidness prevails, with them to judge and condemn all but themselves: but I pray what, and how many were the things wherein you differed?

By-ends. Why they, after their headstrong manner, conclude that it is their duty to rush on their journey all weathers, and I am for waiting for wind and tide. They are for hazarding all for God at a clap, and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men be against them; but I am for religion in what, and so far as the times and my safety will bear it. They are for religion when in rags and contempt, but I am for him when he walks in his golden slippers, in the sun-shine, and with applause.

Hold-the-world. Ay, and hold you there still, good Mr. By-ends; for, for my part, I can count him but a fool, that having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents; it is best to make hay when the sun shines; you see how the bee lieth still all winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain, and sometimes sun-shine; if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best, that will stand with the security of God's good blessings unto us; for who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us to keep them for his sake. Abraham and Solomon grew rich in religion. And Job says, that a good man "shall lay up gold as dust." But he must not be such as the

men before us, if they be as you have described them.

Save-all. I think that we are all agreed in this matter, and therefore there needs no more words about it.

Money-love. No, there needs no more words about this matter indeed: for he that believes neither scripture nor reason (and you see we have both on our side), neither knows his own liberty, nor seeks his own safety.

By-ends. My brethren, we are, as you see, going all on pilgrimage, and for our better diversion from things that are bad, give me leave to propound unto you this question:

Suppose a man, a minister or a tradesman, &c. should have an advantage lie before him, to get the good blessings of this life, yet so as that he can by no means come by them, except in appearance, at least, he becomes extraordinary zealous in some points of religion that he meddled not with before: may he not use this means to attain his end, and yet be a right honest man?

Money-love. I see the bottom of your question? and with these gentleman's good leave, I will endeavour to shape you an answer: and first, to speak to your question as it concerns a minister himself. Suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far; he has also now an opportunity of getting it, yet so as by being more studious, by preaching more frequently and zealously, and, because the temper of the people requires it, by altering some of his principles; for my part, I see no reason but a man might do this (provided he has a call); ay, and a great deal more besides, and yet be an honest man. For why?

1. His desire of a greater benefice is lawful (this

cannot be contradicted), since it is set before him by Providence; so then he may get it if he can, making no question for conscience sake.

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c. and so makes him a better man, yea, makes him better improve his parts, which is according to the mind of God.

3. Now as for his complying with the temper of his people, by deserting, to serve them, some of his principles, this argueth, 1. That he is of a self-denying temper. 2. Of a sweet and winning deportment. 3. And so more fit for the ministerial function.

4. I conclude then, that a minister that changes a small for a great, should not, for so doing, be judged as covetous; but rather, since he is improved in his parts and industry hereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question, which concerns the tradesman you mentioned: Suppose such a one to have but a poor employ in the world, but, by becoming religious, he may mend his market, perhaps get a rich wife, or more and far better customers to his shop. For my part, I see no reason but this may be lawfully done. For why?

1. To become religious is a virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

3. Besides, the man that gets these by becoming religious, gets that which is good of them that are good, by becoming good himself; so then here is a

good wife, and good customers, and good gain, and all these by becoming religious, which is good; therefore, to become religious to get all these, is a good and profitable design.

This answer, thus made by this Mr. Money-love, to Mr. By-ends' question, was highly applauded by them all; therefore they concluded upon the whole, that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because Christian and Hopeful were yet within call, they jointly agreed to assault them with the question as soon as they overtook them; and the rather because they had opposed Mr. By-ends before. So they called after them, and they stopt and stood still till they came up to them; but they concluded, as they went, that not Mr. By-ends, but old Mr. Hold-the-world should propound the question to them; because, as they supposed, their answer to him would be without the remainder of that heat that was kindled between Mr. By-ends and them, at their parting a little before.

So they came up to each other, and after a short salutation, Mr. Hold-the-world propounded the question to Christian and his fellow, and bid them to answer it if they could.

Chr. Then said Christian, even a babe in religion may answer ten thousand such questions. For, if it be unlawful to follow Christ for loaves, as it is, John vi. how much more abominable is it to make of him and religion a stalking-horse, to get and enjoy the world? Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

1. Heathens; for when Hamor and Shechem had a mind to the daughter and cattle of Jacob, and saw that there was no way for them to come at them, but by becoming circumcised, they said to their com-

panions, if every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs be ours? Their daughters and their cattle were that which they sought to obtain, and their religion the stalking-horse they made use of to come at them. Read the whole story (*b*).

2. The hypocritical pharisees were also of this religion: long prayers were their pretence: but to get widows' houses was their intent, and greater damnation was from God their judgment (*c*).

3. Judas the devil was also of this religion; he was religious for the bag, that he might be possessed of what was therein; but he was lost, cast away, and the very son of perdition.

4. Simon the witch was of this religion too; for he would have had the Holy Ghost, that he might have got money therewith, and his sentence from Peter's mouth was according (*d*).

5. Neither will it go out of my mind, but that that man who takes up religion for the world, will throw away religion for the world; for so sure as Judas designed the world in becoming religious, so surely did he also sell religion and his master for the same. To answer the question therefore affirmatively, as I perceive you have done; and to accept of, as authentic, such answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works. Then they stood staring one upon another, but had not wherewith to answer Christian. Hopeful also approved of the soundness of Christian's answer; so there was a great silence among them. Mr. By-ends and his company also staggered and kept behind, that Christian and Hopeful might outgo

(*b*) Gen. xxxiv. 20, 23, (*c*) Luke xx. 46, 47.
(*d*) Acts viii. 19, 22.

them. Then said Christian to his fellow: If these men cannot stand before the sentence of men, what will they do with the sentence of God? And if they are mute when dwelt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?

Then Christian and Hopeful outwent them again, and went till they came to a delicate plain, called Ease, where they went with much content; but that plain was but narrow, so they were quickly got over it. Now at the farther side of that plan was a little hill, called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain: some also had been maimed there, and could not, to their dying day, be their own men again.

Then I saw in my dream, that a little off the road, over-against the silver-mine, stood Demas (gentleman-like), to call passengers to come and see; who said to Christian and his fellow, Ho! turn aside hither, and I will show you a thing.

Chr. What thing is so deserving as to turn us out of the way.

Demas. Here is a silver-mine, and some digging in it for treasure; if you will come, with a little pains, you may richly provide for yourselves.

Hope Then said Hopeful, Let us go see.

Chr. Not I, said Christian, I have heard of this place before now, and how many have there been slain; and besides, that treasure is a snare to those that seek it; for it hindereth them in their pilgrimage.

Then Christian called to Demas, saying, Is not the place dangerous? Hath it not hindered many in their pilgrimage (*e*)?

Demas. Not very dangerous, except to those that are careless: But withal, he blushed as he spake.

(*e*) Hosea iv. 18.

Chr. Then said Christian to Hopeful, Let us not stir a step, but still keep on our way.

Hope. I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.

Chr. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

Demas. Then Demas called again, saying: But will you not come over and see?

Chr. Then Christian, roundly answering Demas, said, thou art an enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of his Majesty's Judges: And why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him (*f*).

Demas cried again, That he, also, was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Chr. Then said Christian, What is thy name? Is it not the same by which I have called thee?

Demas. Yes, my name is Demas, I am the son of Abraham.

Chr. I know you; Gehazi was your great grandfather, and Judas your father, and you have trod in their steps; it is but a devilish prank that thou usest: thy father was hanged for a traitor, and thou deservest no better reward. Assure thyself, that when we come to the King, we will tell him of this thy behaviour. Thus they went their way (*g*).

By this time By-ends and his companions were come again within sight, and they at the first beck went over to Demas. Now, whether they fell into the pit by looking over the brink thereof, or whether

(*f*) 2 Tim. iv. 10. (*g*) 2 Kings v. 20. Matt. xxiv. 14, 15. xxvii. 3—5.

they went down to dig, or whether they were smothered in the bottom, by the damps that commonly arise; of these things I am not certain: but this I observed, that they never were seen again in the way. Then sang Christian:

By-ends and silver Demas both agree;
One calls, the other runs, that he may be
A sharer in his lucre; so these do
Take up in this world, and no farther go.

Now I saw, that just on the other side of this plain, the pilgrims came to a place where stood an old monument, hard by the highway side; at the sight of which they were both concerned, because of the strangeness of the form thereof; for it seemed to them as if it had been a woman transformed into the shape of a pillar: here therefore they stood looking, and looking upon it, but could not for a time tell what they should make thereof: at last Hopeful espied written upon the head thereof, a writing in an unusual hand; but he, being no scholar, called to Christian (for he was learned) to see if he could pick out the meaning: so he came, and after a little laying of the letters together, he found the same to be this, "Remember Lot's wife." So he read it to his fellow; after which they both concluded, that that was the pillar of salt into which Lot's wife was turned, for looking back with a covetous heart, when she was going from Sodom for safety (*h*). Which sudden and amazing sight gave them occasion of this discourse.

Chr. Ah, my brother, this is a seasonable sight: it came opportunely to us after the invitation which Demas gave us to come over to view the hill Lucre; and had we gone over as he desired us, and as thou wast inclined to do (my brother), we had, for ought

(*h*) Gen. xix. 26.

I know, been made like this woman, a spectacle for those that shall come after, to behold.

Hope. I am sorry that I was so foolish, and am made to wonder that I am not now as Lot's wife; for wherein was the difference between her sin and mine? She only looked back, and I had a desire to go see: let grace be adored, and let me be ashamed, that ever such a thing should be in mine heart.

Chr. Let us take notice of what we see here, for our help for time to come: This woman escaped one judgment, for she fell not by the destruction of Sodom: yet she was destroyed by another; as we see, she is turned into a pillar of salt.

Hope. True, and she may be to us both caution and example; caution, that we should shun her sin; or a sign of what judgment will overtake such as shall not be prevented by this caution: so Korah, Dathan, and Abiram, with the two hundred and fifty men that perished in their sin, did also become a sign or example to beware (*i*). But, above all, I muse at one thing, to wit, how Demas and his fellows can stand so confidently yonder to look for that treasure, which this woman, but for looking behind her after, (for we read not that she stept one foot out of the way) was turned into a pillar of salt; especially since the judgment which overtook her, did make her an example within sight of where they are: for they cannot choose but see see her, did they but lift up their eyes.

Chr. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in the case; and I cannot tell who to compare them to so fitly, as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said of the men of Sodom, "that they were "sinners exceedingly," because they were sinners "before the Lord (*k*);" that is, in his eye-sight; and notwithstanding the kindness that he had

(*i*) Numb. xxvi. 9, 10. (*k*) Gen. xiii. 17.

showed them, for the land of Sodom was now like "the garden of Eden heretofore (*l*)." This therefore provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that too in despite of such examples, that are set continually before them to caution them to the contrary, must be partakers of the severest judgments.

Hope. Doubtless, thou hast said the truth; but what a mercy is it, that neither thou, but especially I, am not made myself this example? This ministreth occasion to us to thank God, to fear before him, and always to remember Lot's wife.

Explanatory Notes.

HOW true is that old observation, "The blood of the "Martyrs in the seed of the church!" Persecution has generally this blessed effect; for the patience and fortitude of suffering saints, afford stronger testimony to the truth of the gospel, than all the arguments in the world. By this means Christian was favoured with a new and excellent companion, whose character answers his name, Hopeful. So kind is the Lord to pilgrims, that if he removes a faithful friend by death, he usually raises up another in his stead.

Several new characters are introduced in this chapter, in whose specious conversation, and fallacious arguments, the love of the world, and the deceitfulness of worldly hearts in pleading for it, are finely exposed. The maxim, by which the whole conduct of By-ends was directed, was this, "to "be zealous only when religion walked in silver slippers," or so far, as it may be professed without the loss of reputation. But this maxim exactly contradicts the declaration of scripture, that "all who will live godly in Christ Jesus, shall suffer persecution," 2 Tim. iii. 12.

(*l*) Gen. xiii. 10.

By-ends, and his companions, used many arguments in defence of their carnal practices, and such as might deceive unwary and worldly minds: but, as Christian observed, "a "babe in Christ may answer ten thousand of them." The love of God shed abroad in the heart, will make the plainest Christian an able casuist, and enable him to defeat the most subtile sophistry of hell.

Christian and Hopeful passed over a delicate plain, called Ease; but it was very narrow; intimating, that "pilgrims "have but little ease in this life:" even that little ease is attended with danger, for, at the farther side of the plain, was a silver mine, where some had been maimed, and others killed. Even good Hopeful had an inclination to go and see it, but was happily prevented by a word in season from his faithful companion. Most of the Lord's people are poor, and by poverty are exempted from many snares. Others are rich, and a happy few of them are kept humble, watchful, and useful, in the midst of temptation: But the greater part of them suffer much loss, and are as poor in spirituals, as rich in temporals. So true it is, that "the love of money "is the root of all evil; which, while some have coveted after, "they have erred from the faith, and pierced themselves "through with many sorrows," 1 Tim. vi. 10. So necessary is our Saviour's caution, "Take heed, and beware of covet-"ousness."

Reader, remember this caution—remember Demas—remember Lot's wife.

CHAP. XV.

Christian and Hopeful mistake their way, and fall into the hands of Giant Despair.

I SAW then, that they went on their way to a pleasant river, which David the King called; "the river "of God;" but John, "the river of the water of "life (*a*)." Now their way lay just upon the bank of this river: here therefore Christian and his companion walked with great delight; they drank also

(*a*) Psal. lxv. 9. Rev. xxii. 1.

of the water of the river, which was pleasant, and enlivening to their weary spirits: besides, on the banks of this river, on either side, were green trees, for all manner of fruit; and the leaves they eat to prevent surfeits, and other diseases that are incident to those that heat their blood by travels (*b*). On either side of the river was also a meadow, curiously beautified with lilies; and it was green all the year long. In this meadow they laid down and slept: for here they might "lie down safely (*c*)." When they awoke, they gathered again of the fruit of the trees, and drank again of the water of the river, and then lay down again to sleep. Thus they did several days and nights. Then they sang:

Behold ye how these crystal streams do glide,
To comfort pilgrims by the highway side.
The meadows green, besides their fragrant smell,
Yield dainties for them: And he that can tell
What pleasant fruit, yea, leaves, these trees do yield,
Will soon sell all, that he may buy this field.

So when they were disposed to go on (for they were not as yet at their journey's end) they eat and drank, and departed.

Now I beheld in my dream, that they had not journeyed far, but the river and the way for a time parted, at which they were not a little sorry, yet they durst not go out of the way. Now the way from the river was rough, and their feet tender by reason of their travels: so "the souls of the pil-"grims were much discouraged because of the "way (*d*)." Wherefore still as they went on, they wished for a better way. Now a little before them, there was, on the left hand of the road, a meadow, and a stile to go over into it; and that meadow is called By-path meadow. Then said Christian to his fel-

(*b*) Ezek. xlvii. (*c*) Psalm xxiii. Isa. xiv. 30.
(*d*) Numb. xxi. 4.

low, if this meadow lieth along by our way-side, let us go over into it. Then he went to the stile to see, and behold a path lay along by the way on the other side of the fence. 'Tis according to my wish, said Christian, here is the easiest going; come, good Hopeful, and let us go over.

Hope. But how if this path should lead us out of the way?

Chr. That's not likely, said the other. Look, doth it not go along by the way-side? So Hopeful, being persuaded by his fellow, went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet; and withal, they looking before them, espied a man walking as they did, and his name was Vain-confidence; so they called after him, and asked him whither that way led? He said to the cœlestial gate. Look, said Christian, did not I tell you so? By this you may see we are right; so they followed, and he went before them. But behold, the night came on, and it grew very dark; so that they that were behind lost the sight of him that went before.

He therefore that went before, (Vain-confidence by name) not seeing the way before him, fell into a deep pit, which was on purpose there made by the prince of those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall(*e*).

Now Christian and his fellow heard him fall. So they called to know the matter, but there was none to answer, only they heard a groaning. Then said Hopeful, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way; and now it began to rain, and thunder and lighten in a most dreadful manner, and the waters rose amain.

Then Hopeful groaned in himself, saying, Oh, that I had kept on my way!

Chr. Who would have thought that this path should have led us out of the way?

(*e*) Isa. ix. 16.

Hope. I was afraid on't at the very first, and therefore gave you that gentle caution. I would have spoke plainer, but that you are older than I.

Chr. Good brother, be not offended, I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger; pray, my brother, forgive me; I did not do it of an evil intent.

Hope. Be comforted, my brother, for I forgive thee; and believe too, that this shall be for our good.

Chr. I am glad I have met with a merciful brother: but we must not stand thus; let's try to go back again.

Hope. But, good brother, let me go before.

Chr. No, if you please, let me go first, that if there be any danger, I may be first therein, because by my means we are both gone out of the way.

Hope. No, said Hopeful, you shall not go first: for your mind being troubled, may lead you out of the way again. Then for their encouragement, they heard the voice of one saying, "Let thine heart be "towards the highway: even the way that thou "wentest: turn again *(f)*." But by this time the waters were greatly risen, by reason of which, the way of going back was very dangerous. (Then I thought, that it is easier going out of the way, when we are in, than getting in when we are out.) Yet they adventured to go back, but it was so dark, and the flood so high, that in their going back, they had like to have been drowned nine or ten times.

Neither could they, with all the skill they had, get again to the stile that night. Wherefore at last, lighting under a little shelter, they sat down there, till the day-break: but being weary, they fell asleep. Now there was, not far from the place where they lay, a castle, called Doubting-castle, the owner whereof was Giant Despair, and it was in his grounds they now were sleeping; wherefore he getting up in the morning early, and walking up and down his fields, caught Christian and Hopeful asleep

(f) Jer. xxxi. 21.

in his grounds: then with a grim and surly voice, he bid them awake, and asked them whence they were, and what they did in his grounds? They told him, they were pilgrims, and that they had lost their way. Then said the Giant, You have this night trespassed on me, by trampling and lying on my ground, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The Giant therefore drove them before him, and put them into his castle in a very dark dungeon, nasty and stinking to the spirits of these two men: here then they lay from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, or any to ask how they did: they were therefore here in evil case, and were far from friends and acquaintance *(g)*. Now in this place Christian had double sorrow, because, 'twas through his unadvised haste that they were brought into this distress.

Now Giant Despair had a wife, and her name was Diffidence: so when he was gone to bed, he told his wife what he had done, to wit, that he had taken a couple of prisoners, and cast them into his dungeon, for trespassing on his grounds. Then he asked her also, what he had best to do further to them. So she asked him what they were, whence they came, and whither they were bound? and he told her. Then she counselled him, that when he arose in the morning, he should beat them without mercy: so when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first falls to rating of them as if they were dogs, although they gave him never a word of distaste: then he falls upon them, and beat them fearfully, in such sort, that they were not able to help themselves, or turn them upon the floor. This done, he withdraws, and leaves them there to condole their

(g) Psalm lxxxviii. 18.

misery, and to mourn under their distress: so all that day they spent their time in nothing but sighs and bitter lamentations. The next night she talked with her husband about them farther, and understanding that they were yet alive, did advise him to counsel them to make away with themselves: so when the morning was come, he goes to them in a surly manner, as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, That since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison: For why, said he, should you choose life, seeing it is attended with so much bitterness? But they desired him to let them go; with which he looked ugly upon them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits, (for he sometimes, in sun-shiny weather, fell into fits,) and lost for a time the use of his hand: wherefore he withdrew, and left them as before, to consider what to do. Then did the prisoners consult between themselves, whether it was best to take his counsel or no; and thus they began to discourse.

Chr. Brother, said Christian, what shall we do? The life that we now live is miserable! For my part, I know not whether it is best to live thus, or die out of hand. "My soul chooseth strangling rather than life *(h)*," and the grave is more easy for me than this dungeon! Shall we be ruled by the Giant?

Hope Indeed our present condition is dreadful, and death would be far more welcome to me, than thus for ever to abide: but yet let us consider; the Lord of the country to which we are going hath said, Thou shalt do no murder; no, not to another man's person; much more then are we forbidden to take his counsel, to kill ourselves. Besides, he that kills

(h) Job. vii. 15.

another, can but commit murder upon his body: but for one to kill himself, is to kill body and soul at once. And moreover, my brother, thou talkest of ease in the grave, but hast thou forgotten the hell, whither for certain the murderers go? "for no murderers hath eternal life," &c. And let us consider again, that all the law is not in the hand of Giant Despair: others, so far as I can understand, have been taken by him, as well as we; and yet have escaped out of his hands. Who knows, but that God, who made the world, may cause that Giant Despair may die, or that, at some time or other, he may forget to lock us in; or that he may in a short time have another of his fits before us, and may lose the use of his limbs: and if ever that should come to pass again, for my part, I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before; but, however, my brother, let's be patient, and endure awhile, the time may come that may give us a happy release: but let us not be our own murderers. With these words, Hopeful at present did moderate the mind of his brother: so they continued together (in the dark) that day, in their sad and doleful condition.

Well, towards evening, the Giant goes down into the dungeon again, to see if his prisoners had taken his counsel; but when he came there, he found them alive, and truly, alive was all; for now, what for want of bread and water, and by reason of the wounds they received, when he beat them, they could do little but breathe. But, I say, he found them alive; at which he fell into a grievous rage, and told them, that seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that Christian fell into a swoon; but coming a little to himself again, they renewed their discourse about

the Giant's counsel, and whether yet they had best take it or no. Now Christian again seemed to be for doing it; but Hopeful made his second reply as followeth:

Hope. My brother, said he, rememberest thou not how valiant thou hast been heretofore; Apollyon could not crush thee, nor could all that thou didst hear, or see, or feel in the Valley of the Shadow of Death. What hardships, terror, and amazement hast thou already gone through, and art thou now nothing but fear? Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art. Also this Giant has wounded me as well as thee, and hath also cut off the bread and water from my mouth, and with thee I mourn without the light: but let us exercise a little more patience. Remember how thou playedst the man at Vanity-Fair, and wast neither afraid of the chain, nor cage, nor yet of bloody death. Wherefore, let us, at least, to avoid the shame that becomes not a Christian to be found in, bear up with patience as well as we can.

Now, night being come again, and the Giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel; to which he replied, they are sturdy rogues, they choose rather to bear all hardships than to make away with themselves. Then, said she, take them into the castle-yard to-morrow, and show them the bones and skulls of those that thou hast already dispatched; and make them believe, ere a week comes to an end, thou wilt also tear them in pieces, as thou hast done their fellows before them.

So when the morning was come, the Giant goes to them again, and takes them into the castle-yard, and shows them as his wife had bidden him. These, said he, were once pilgrims, as you are, and they trespassed in my grounds as you have done; and

when I thought fit I tore them in pieces, and so within ten days I will do you. Go, get you down to your den again; and with that he beat them all the way thither: they lay, therefore, all day on Saturday in lamentable case, as before. Now when night was come, and when Mrs. Diffidence and her husband the Giant were got to bed, they began to renew their discourse of their prisoners; and withal the old Giant wondered, that he could neither by his blows, nor counsel, bring them to an end. And with that his wife replied, I fear, said she, that they live in hopes that some will come to relieve them, or that they have pick-locks about them, by the means of which they hope to escape. And sayest thou so, my dear, said the Giant; I will therefore search them in the morning.

Well, on Saturday about midnight they began to pray, and continued in prayer till almost break of day.

Now, a little before it was day, good Christian, as one half amazed, brake out in this passionate speech, What a fool (quoth he) am I, thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom called Promise, that will, I am persuaded, open any lock in Doubting-Castle. Then said Hopeful, that's good news; good brother, pluck it out of thy bosom, and try: Then Christian pulled it out of his bosom, and began to try at the dungeon door, whose bolt, as he turned the key, gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outward door, that leads into the castle-yard, and with his key opened that door also. After he went to the iron gate, for that must be opened too, but that lock went very hard, yet the key did open it, then they thrust open the gate to make their escape with speed; but that gate, as it opened, made such a cracking that it waked Giant Despair, who hastily rising to pursue his prisoners,

felt his limbs to fail; for his fits took him again, so that he could by no means go after them. Then they went on, and came to the King's highway, and so were safe, because they were out of his jurisdiction.

Now when they were gone over the stile, they began to contrive with themselves, what they should do at that stile, to prevent those that should come after from falling into the hands of Giant Despair. So they consented to erect there a pillar, and to engrave upon the stile thereof this sentence: "Over this stile is the way to Doubting-Castle, which is kept by Giant Despair, who despiseth the King of the cœlestial country, and seeks to destroy his holy pilgrims." Many therefore that followed after, read what was written, and escaped the danger. This done, they sang as follows:

Out of the way we went, and then we found
What 'twas to tread upon forbidden ground:
And let them that come after have a care,
Lest heedlessness makes them as we to fare:
Lest they, for trespassing, his prisoners are,
Whose Castle's Doubting, and whose name's Despair.

Explanatory Notes.

CHRISTIAN and his companion having escaped the snares which lay in their way, and borne an honest testimony against the wisdom and spirit of the world, are now favoured with the sweet enjoyment of gospel privileges. They walk by the side of that "river, which maketh glad the city of God," Psal. xlvi. 4. The pardon of all sin—justification of our persons—acceptance of our services—with "joy and peace in the Holy Ghost," are the refreshing streams of that river. Happy is the soul that is in such a case! Blessed state indeed, but of short duration! Too often these desirable consolations of the Spirit, render the christian careless and unwatchful. The way of duty is sometimes rough and un-

pleasant to the flesh, and the pilgrim is tempted to forsake it, for a smoother path. But let us beware of avoiding the cross for the sake of ease. Compliance with the smallest sins, to avoid trouble, is forsaking the King's high way of holiness, for a by-path, which will certainly mislead and injure the soul. Declensions from the right way are often small at first, and nature will plead, as Christian did, that the deviation is of little moment; but sad experience proves, that sin is of a hardening nature, and that "he who despiseth little things, shall fall by little and little."

Christian and Hopeful soon perceived their mistake. Vain-Confidence was dashed in pieces, but his fall was properly improved. They were awakened from their security, and the terrors of God effectually roused them. Happy is it, for the Lord's people, that if they err, God will not utterly forsake, or leave them to final hardness of heart. The remark of the Author on this occasion, can never be too much observed: "It is easier going out of the way when in, than getting into it when we are out." The behaviour of our pilgrims shews, that if real christians backslide, they will take pains to recover themselves. But the Lord, to chastise them for their sin, may suffer them to fall into the hands of Giant Despair; or in other words, he may permit doubts and fears so much to prevail, that there may be a very hell in the conscience, and even strong temptations to self-murder. In this melancholy state, the pilgrims lay, "without a bit of bread;"—the word of God afforded them no food. "They had not a ray of light;"—no comfortable sense of mercies: "Nor had they any to ask how they did;"—they had no enjoyment of Christian fellowship. O professor! let this dismal condition make thee watchful night and day.

But God made a way for their escape. Giant Despair, it seems, had fits in sun-shiny weather; that is, a gleam of hope, from Christ the Son of Righteousness, sometimes darted into their minds. The fear of God restrained them from self-murder, and the seasonable recollection of past experiences, rendered Christian hopeful again. At length the pilgrims began to pray. This was a token for good: for as Mr. Dodd says, "No man is in a sad case, but he that hath an hard heart, and cannot pray." Deliverance is not far distant, when an afflicted and deserted soul can cry to God. The means appointed for help was—A KEY—a beautiful emblem of a gospel promise; for as a key enters all the intricate wards of a lock, and throws back its bolts, so the precious promises of God in his word, if turned by the strong hand of faith, will open all the doors which unbelief and despair have shut upon us.

Thus were they delivered; filled with thankfulness for their own escape: and anxious to prevent the like mischief to others. Such will be the love of restored backsliders; like Peter of old, "When they are converted, they will strengthen the brethren."

Reader, let us learn from this chapter, to beware of the smallest declension—to be watchful against temptation after a fall—and to remember and use the precious promises for our restoration.

CHAP. XVI.

The Pilgrims entertained by the Shepherds on the Delectable Mountains.

THEY went then till they came to the Delectable Mountains; which mountains belong to the Lord of that hill, of which we have spoken before: so they went up to the mountains to behold the gardens and orchards, the vine-yards, and fountains of water, where also they drank and washed themselves, and did freely eat of the vine-yards. Now there were on the tops of those mountains, shepherds feeding their flocks, and they stood by the highway side. The pilgrims therefore went to them, and leaning upon their staves, as it is common with weary pilgrims, when they stand to talk with any by the way: they asked, whose Delectable Mountains are these, and whose be the sheep that feed upon them?

Shep. These mountains are Emanuel's Land, and they are within sight of his city; and the sheep also are his, and he laid down his life for them.

Chr. Is this the way to the cœlestial city?

Shep. You are just in the way.

Chr. How far is it thither?

Shep. Too far for any, but those that shall get thither indeed.

Chr. Is the way safe or dangerous?

Shep. Safe for those for whom it is to be safe, "but trangressors shall fall therein (*a*)."

Chr. Is there in this place any relief for pilgrims, that are weary and faint in the way?

Shep. The Lord of these mountains hath given us a charge "not to be forgetful to entertain strangers," therefore the good of the place is before you (*b*).

I saw also in my dream, that when the Shepherds perceived they were way-faring men, they also put questions to them, (to which they made answer as in other places) as, Whence came you? And how got you into the way? And by what means have you so persevered therein? for, but few of them that begin to come hither, do show their face on these mountains. But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, Welcome to the Delectable Mountains.

The Shepherds, I say, whose names were Knowledge, Experience, Watchful, and Sincere, took them by the hand, and had them to their tents, and made them partake of that which was ready at present. They said, moreover, We would that you should stay here awhile, to be acquainted with us, and yet more to solace yourselves with the good of the Delectable Mountains. They then told them, that they were content to stay; so they went to their rest that night, because it was very late.

Then I saw in my dream, that in the morning the Shepherds called up Christian and Hopeful, to walk with them upon the mountains: so they went forth with them, and walked awhile, having a pleasant prospect on every side. Then said the Shepherds one to another, shall we show these pilgrims some wonders? So when they had concluded to do it, they had them first to the top of a hill, called Error, which was very steep on the farthest side, and bid

(*a*) Hosea xiv. 9. (*b*) Heb. xiii. 1, 2.

then look down to the bottom. So Christian and Hopeful looked down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said Christian, What meaneth this? The Shepherds answered, have you not heard of them that were made to err, by hearkening to Hymeneus and Philetus, as concerning the faith of the resurrection of the body (*c*)? They answered, Yes. Then said the Shepherds: Those that you see dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied (as you see) for an example for others to take heed how they clamber too high, or how they come too near to the brink of this mountain.

Then I saw that they had them to the top of another mountain, and the name of this is Caution, and bid them look afar off: which, when they did, they perceived as they thought, several men, walking up and down among the tombs that were there: and they perceived that the men were blind, because they stumbled sometimes upon the tombs, and because they could not get out from among them. Then said Christian, What means this?

The Shepherds then answered, Did you not see a little below these mountains, a stile that led into a meadow, on the left hand of this way? They answered, Yes. Then said the Shepherds, from that stile there goes a path, that leads directly to Doubting-Castle, which is kept by Giant Despair; and these men (pointing to them among the tombs) came once on pilgrimage, as you do now, even till they came to that same stile. And because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant Despair, and cast into Doubting-Castle; where, after they had been awhile kept in the dungeon, he at last did put out their eyes, and led them among those tombs,

(*c*) 2 Tim. ii. 17, 18.

where he has left them to wander to this very day, that the saying of the wise man might be fulfilled, "He that wandereth out of the way of understanding, shall remain in the congregation of the dead (*d*)." Then Christian and Hopeful looked upon one another, with tears gushing out, but yet said nothing to the Shepherds.

Then I saw in my dream, that the Shepherds had them to another place in a bottom, where was a door, on the side of a hill, and they opened the door, and bid them look in: they looked in therefore, and saw that within it was very dark and smoky; they also thought that they heard here a rumbling noise, as of fire, and a cry of some tormented, and that they smelt the scent of brimstone. Then said Christian, What means this? The Shepherds told them, This is a by-way to Hell, a way that Hypocrites go in at; namely, such as sell their birth-right with Esau; such as sell their master, with Judas; such as blaspheme the gospel, with Alexander; and that lie and dissemble, with Ananias and Sapphira his wife.

Then said Hopeful to the Shepherds, I perceive that these had on them, even every one, a show of pilgrimage, as we have now; had they not?

Shep. Yes, and held it a long time too.

Hope. How far might they go on pilgrimage in their days, since they, notwithstanding, were thus miserably cast away?

Shep. Some farther, and some not so far as these mountains.

Then said the pilgrims one to another, We have need to cry to the Strong for strength.

Shep. Ay, and you will have need to use it, when you have it, too.

By this time the pilgrims had a desire to go forwards, and the Shepherds a desire they should; so

(*d*) Prov. xxi. 16.

they walked together towards the end of the mountains. Then said the shepherds one to another, Let us here show the pilgrims the gates to the cœlestial city, if they have skill to look through our perspective-glass. The pilgrims then lovingly accepted the motion: so they had them to the top of a high hill, called Clear, and gave them the glass to look.

Then they tried to look, but the remembrance of that last thing, that the shepherds had showed them, made their hands shake; by means of which impediment they could not look steadily through the glass; yet they thought they saw something like the gate, and also some of the glory of the place. Then they went away, and sung:

> Thus by the Shepherds secrets are reveal'd,
> Which from all other men are kept conceal'd:
> Come to the Shepherds then, if you would see,
> Things deep, things hid, and that mysterious be.

When they were about to depart, one of the Shepherds gave them a note of the way. Another of them bid them beware of the Flatterer. The third bid them take heed that they slept not upon Enchanted Ground. And the fourth bid them God speed. So I awoke from my dream.

Explanatory Notes.

CHRISTIAN and Hopeful, for the refreshment of their minds after their late imprisonment, are favoured again with a glorious prospect from the Delectable Mountains. Here they have the pleasure of meeting with some Shepherds, whose names, Knowledge, Experience, Watchful, and Sincere, are descriptive of the qualifications of gospel ministers. Their entertainment here, may signify, both the advantage which believers derive from the ministry, example, watch, and conversation of able and faithful pastors; and the delight which

Christians enjoy in an advanced state of experience. When they get above the world, they are enabled to behold the things within the veil. Having lost their way before, they now ask, with much solicitude, "Is this the way?" Dear-bought experience had taught them caution. The Shepherds also asked them such questions as tended to edification; and they are told (what, alas, is an awful truth!) that few of those who set out on pilgrimage, reach so far as these mountains. Many persons feel religious impressions, but are too slothful to attain to this happy and confirmed state.

Here the pilgrims were shown the mountain of Error, and the sad fate of many who had fallen from it. Many errors abound in our day, some of which are not only hurtful, but destructive: of these we have need to be cautioned, especially as a false moderation, and unscriptural charity now prevail, and the grossest heresies are by some held to be harmless sentiments, while all zeal for truth is accounted bigotry.

Another mountain they say was called Caution; and here, by the deplorable condition of some who fell into the hands of Giant Despair, their own mistake is recollected, and the goodness of God affectionately remembered. This is the true temper of Christians, when they see other professors entangled and ruined. The likeness of their sins, and the difference of their state, fill them at once with shame and gratitude.

Here also they beheld the door of a by-way to hell, the way that hypocrites go, who seem to shun the common broad-road, but having only the mask of religion, while their hearts are not right with God, are as effectually ruined as the most profligate and open offenders. This sight caused our pious travellers to exclaim, "We have need to cry to the Strong for strength." Every christian reader will say so too.

By a perspective glass, put into their hands by the Shepherds, they beheld, though in an imperfect manner, the gate of the cœlestial city; but servile fear made their hands shake, and prevented a more distinct view. O for a strong and lasting faith, so to credit the good promise of God, that from Pisgah's top, we might view with Moses the heavenly land; and with enraptured souls cry out, "Come, Lord Jesus, come quickly."

CHAP. XVII.

The Pilgrims meet with Ignorance—The robbery of Little-Faith related—Christian and Hopeful caught in the net.

AND I slept, and dreamed again, and saw the same two pilgrims going down the mountains along the highway towards the city. Now a little below these mountains, on the left hand, lieth the country of Conceit; from which country there comes into the way, in which the pilgrims walked, a little crooked lane. Here, therefore, they met with a very brisk lad, that came out of that country, and his name was Ignorance. So Christian asked him, from what parts he came, and whither he was going.

Ignor. Sir, I was born in the country that lieth off there, a little on the left hand, and am going to the cœlestial city.

Chr. But how do you think to get in at the gate? for you may find some difficulty there.

Ignor. As other good people do, said he.

Chr. But what have you to show at that gate, that the gate should be opened to you?

Ignor. I know my Lord's will, and have been a good liver; I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going.

Chr. But thou camest not in at the Wicket-gate that is at the head of this way; thou camest in hither through that same crooked lane, and therefore I fear, however thou mayst think of thyself, when the reckoning-day shall come, thou shalt have laid to thy charge, that thou art a thief and a robber, instead of getting admittance into the city.

Ignor. Gentlemen, ye be utter strangers to me. I know you not; be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, all the world knows that that is a great way off our country. I cannot think that any men in all our parts do so much as know the way to it, nor need they matter whether they did or no, since we have, as you see, a fine pleasant green lane, that comes down from our country, the next way into it.

When Christian saw that the man was wise in his own conceit, he said to Hopeful whisperingly, "There is more hopes of a fool than of him (*a*)." And said moreover, "When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one, that he is a fool (*b*)." What, shall we talk farther with him, or out-go him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good of him? Then said Hopeful:

Let Ignorance a little while now muse
On what is said, and let him not refuse
Good counsel to embrace, lest he remain
Still ignorant of what's the chiefest gain.
God saith, Those that no understanding have,
(Altho' he made them) them he will not save.

Hope. He farther added, it is not good, I think, to say to him all at once; let us pass him by, if you will, and talk to him anon, even as he is able to bear it.

So they went both on, and Ignorance he came after. Now when they had passed him a little way, they entered into a very dark lane, where they met

(*a*) Prov. xxvi. 12. (*b*) Eccl. x. 3.

a man whom seven devils had bound with seven strong cords (*c*) and were carrying of him back to the door that they saw on the side of the hill: Now good Christian began to tremble, and so did Hopeful his companion; yet, as the devils led away the man, Christian looked to see if he knew him; and he thought it might be one Turn-away, that dwelt in the town of Apostacy. But he did not perfectly see his face; for he did hang his head like a thief that is found. But being gone past, Hopeful looked after him, and espied on his back a paper, with this inscription: "Wanton professor, and damnable apostate." Then said Christian to his fellow, Now I call to remembrance that which was told me, of a thing that happened to a good man hereabout. The name of the man was Little-Faith, but a good man, and he dwelt in the town of Sincere. The thing was this: at the entering in at this passage, there comes down from Broad-way-gate, a lane, called Dead-man's-lane; so called, because of the murders that are commonly done there; and this Little-Faith going on pilgrimage, as we do now, chanced to sit down there and slept: Now there happened at that time to come down the lane from Broad-way-gate, three sturdy rogues, and their names were Faint-heart, Mistrust, and Guilt (three brothers), and they espying Little-Faith, where he was, came galloping up with speed. Now the good man was just awakened from his sleep, and was getting up to go on his journey. So they came up all to him, and with threatening language bid him stand. At this, Little-Faith looked as white as a clout, and had neither power to fight nor fly. Then said Faint-heart, Deliver thy purse; but he making no haste to do it (for he was loath to lose his money), Mistrust ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver. Then he

(*c*) Prov. v. 22.

cried out, Thieves! thieves! With that Guilt, with a great club that was in his hand, struck Little-Faith on the head, and with that blow felled him flat to the ground; where he lay bleeding as one that would bleed to death. All this while the thieves stood by. But at last, they hearing that some were upon the road, and fearing lest it should be one Great-Grace, that dwells in the city of Good-Confidence, they betook themselves to their heels, and left this good man to shift for himself. Now after a while Little-Faith came to himself, and getting up, made a shift to scramble on his way. This was the story.

Hope. But did they take from him all that ever he had?

Chr. No: the place where his jewels were they never ransacked; so these he kept still. But, as I was told, the good man was much afflicted for his loss; for the thieves got most of his spending-money. That which they got not (as I said) were jewels; also he had a little odd money left, but scarce enough to bring him to his journey's end; nay (if I was not misinformed) he was forced to beg as he went, to keep himself alive; for his jewels he might not sell. But beg and do what he could, he went (as we say) with many a hungry belly, the most part of the rest of the way (*d*).

Hope. But is it not a wonder they got not from him his certificate, by which he was to receive his admittance at the cœlestial gate?

Chr. 'Tis a wonder; but they got not that; though they missed it not through any good cunning of his; for he being dismayed with their coming upon him, had neither power nor skill to hide any thing, so it was more by good providence, than by his endeavour, that they missed of that good thing (*e*).

(*d*) 1 Peter iv. 18. (*e*) 2 Tim. i. 14. 2 Peter i. 9.

Hope. But it must needs be a comfort to him, that they got not his jewels from him.

Chr. It might have been a great comfort to him, had he used it as he should; but they that told me the story, said, that he made but little use of it all the rest of the way; and that because of the dismay that he had in taking away his money; indeed he forgot it a great part of the rest of his journey; and besides, when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

Hope. Alas, poor man! this could not but be a great grief to him.

Chr. Grief! ay, a grief indeed. Would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? 'Tis a wonder he did not die with grief, poor heart: I was told that he scattered almost all the rest of the way with nothing but doleful and bitter complaints: telling also to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with his life.

Hope. But it is a wonder that his necessity did not put him upon selling or pawning some of his jewels, that he might have wherewithal to relieve himself in his journey.

Chr. Thou talkest like one upon whose head is the shell to this very day: For what should he pawn them? or to whom should he sell them? In all that country where he was robbed, his jewels were not accounted of; nor did he want that relief which could from thence be administered to him. Besides, had his jewels been missing at the gate of the cœlestial city, he had (and that he knew well enough) been excluded from an inheritance there, and that

would have been worse to him than the appearance and villany of ten thousand thieves.

Hope. Why art thou so tart, my brother? Esau sold his birth-right, and that for a mess of pottage, and that birth-right was his greatest jewel; and if he, why might not Little-Faith do so too (*f*).

Chr. Esau did sell his birth-right indeed, and so do many besides, and by so doing excluded themselves from the chief blessing, as also that caitiff did; but you must put a difference betwixt Esau and Little-Faith, and also betwixt their estates. Esau's birth-right was typical, but Little-Faith's jewels were not so. Esau's belly was his God, but Little-Faith's belly was not so. Esau's want lay in his fleshly appetite, Little-Faith's did not so: besides, Esau could see no farther than to the fulfilling of his lusts: "For I am at the point to die, (said he) and what good will this birth-right do me (*g*)?" But Little-Faith, though it was his lot to have but a little faith, was by his little faith kept from such extravagances, and made to see and prize his jewels more, than to sell them as Esau did his birth-right. You read not any where that Esau had faith, no, not so much as a little; therefore no marvel, if where the flesh only bears sway (as it will in that man where no faith is to resist), if he sells his birth-right, and his soul and all, and that to the devil of hell: for it with such as it is with the ass, "who in her occasions cannot be turned away (*h*)." When their minds are set upon their lusts, they will have them, whatever they cost; but Little-Faith was of another temper; his mind was on things divine; his livelihood was upon things that were spiritual and from above; therefore, to what end should he, that is of such a temper, sell his jewels (had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his

(*f*) Heb. xii. 16. (*g*) Gen. xxv. 32. (*h*) Jer. ii. 24.

belly with hay? or can you persuade the turtle-dove to live upon carrion like the crow? Though faithless ones can, for carnal lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot; yet, they that have faith, saving faith, though but a little of it, cannot do so. Here therefore, my brother, is thy mistake.

Hope. I acknowledge it; but yet your severe reflection had almost made me angry.

Chr. What, I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro, in untrodden paths, with the shell upon their heads: but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

Hope. But, Christian, these three fellows, I am persuaded in my heart, are but a company of cowards: would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not Little-Faith pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

Chr. That they are cowards, many have said, but few have found it so in the time of trial. As for a great heart, Little-Faith had none; and I perceive by thee, my brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And verily, since this is the height of thy stomach, now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

But consider again, they are but journeymen thieves, they serve under the king of the bottomless pit; who, if need be, will come in to their aid himself, and his voice is as the roaring of a lion (*i*). I myself have been engaged as this Little-Faith was, and I found it a terrible thing. These three villains

(*i*) 1 Peter v. 8.

set upon me, and I beginning like a christian to resist, they gave but a call, and in came their master; I would (as the saying is), have given my life for a penny; but that, as God would have it, I was clothed with armour of proof. Ay, and yet, though I was so harnessed, I found it hard work to quit myself like a man; no man can tell what in that combat attended us, but he that hath been in the battle himself.

Hope. Well, but they ran you see, when they did but suppose that one Great-Grace was in the way.

Chr. True, they have often fled, both they and their master, when Great-Grace hath but appeared: and no marvel; for he is the King's champion. But, I trow, you will put some difference between Little-Faith and the King's champion. All the King's subjects are not his champions; nor can they, when tried, do such feats of war as he. Is it meet to think, that a little child should handle Goliath as David did? Or, that there should be the strength of an ox in a wren? Some are strong, some are weak; some have great faith, some have little; this man was one of the weak, and therefore he went to the wall.

Hope. I would it had been Great-Grace for their sakes.

Chr. If it had been he, he might have had his hands full: for I must tell you, that though Great-Grace is excellent good at his weapons, and has, and can, so long as he keeps them at the sword's point, do well enough with them; yet if they get within him, even Faint-heart, Mistrust, or the other, it will go hard, but they will throw up his heels. And when a man is down, you know, what can he do?

Whoso looks well upon Great-Grace's face, shall see those scars and cuts there, that shall easily give demonstration of what I say. Yea, once I heard, that he should say, (and that when he was in the combat) "We despaired even of life." How did

these sturdy rogues and their fellows make David groan, mourn, and roar? Yea, Heman and Hezekiah too, though champions in their days, were forced to bestir them, when by these assaulted; and yet, notwithstanding, they had their coats soundly brushed by them. Peter, upon a time, would go try what he could do; but though some do say of him, that he is the prince of the apostles, they handled him so, that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle: he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them: And of him it is said, "The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon: he esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee; sling-stones are turned with him into stubble; darts are counted as stubble; he laugheth at the shaking of a spear (*k*)." What can a man do in this case? 'Tis true, if a man could at every turn have Job's horse, and had skill and courage to ride him, he might do notable things. "For his neck is clothed with thunder; he will not be afraid as the grasshopper; the glory of his nostrils is terrible: he paweth in the valley, rejoiceth in his strength, and goeth out to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thundering of the captains, and the shouting (*l*)."

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts

(*k*) Job. xli. 26, &c. (*l*) Job. xxxix. 19, &c.

of our own manhood: for such commonly come by the worst when tried. Witness Peter, of whom I made mention before: he would swagger, aye he would: he would, as his vain mind prompted him to say, do better, and stand more for his master than all men; but who was so foiled and run down by these villains as he?

When, therefore, we hear that such robberies are done on the King's highway, two things become us to do: 1. To go out harnessed, and to be sure to take a shield with us: for it was for want of that, that he that laid so lustily at Leviathan, could not make him yield. And, indeed, if that be wanting, he fears us not at all. Therefore he that had skill, hath said, "Above all take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked (*m*)."

It is good also that we desire of the King a convoy, yea, that he will go with us himself. This made David rejoice when in the Valley of the Shadow of Death; and Moses was rather for dying where he stood, than to go one step without his God. O my brother, if he will but go along with us, what need we be afraid of ten thousands, that shall set themselves against us, but without him "the proud helpers fall under the slain (*n*)."

I, for my part, have been in the fray before now, and though (through the goodness of him that is best) I am as you see alive; yet I cannot boast of my manhood. Glad shall I be if I meet with no more such brunts, though I fear we are not got beyond all danger. However, since the lion and the bear have not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistine. Then sang Christian,

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(*m*) Eph. vi. 16.
(*n*) Isa. x. 4. Exod. xxxiii. 15. Psalm. iii. 5—3. and xxvii.

Poor Little-Faith! hast been among the thieves?
Wast robb'd! Remember this whoso believes,
And get more faith; then shall you victors be
Over ten thousand, else scarce over three.

So they went on, and Ignorance followed. They went then till they came at a place where they saw a way put itself into their way, and seemed withal to lie as straight as the way which they should go; and here they knew not which of the two to take, for both seemed straight before them; therefore here they stood still to consider. And as they were thinking about the way, behold a man black of flesh, but covered with a very light robe, came to them, and asked them why they stood there? They answered, They were going to the cœlestial city, but knew not which of these ways to take. Follow me, said the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the city, that they desired to go to, that in a little time their faces were turned away from it; yet they followed him. But, by-and-by, before they were aware, he led them both within the compass of a net, in which they were both so entangled, that they knew not what to do; and with that the white robe fell off the black man's back: then they saw where they were. Wherefore there they lay crying sometime, for they could not get themselves out.

Chr. Then said Christian to his fellow, Now do I see myself in an error. Did not the Shepherds bid us beware of the Flatterer? As is the saying of the wise man, so we have found it this day: "A man that flattereth his neighbour spreadeth a net for his feet (*o*)."

Hope. They also gave us a note of directions about the way, for our more certain finding thereof; but therein we have also forgotten to read, and

(*o*) Prov. xxix. 5.

have not kept ourselves from the paths of the destroyer. Here David was wiser than we; for saith he, "Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer (*p*)." Thus they lay bewailing themselves in the net. At last they espied a Shining One coming towards them, with a whip of small cord in his hand. When he was come to the place where they were, he asked them, Whence they came, and what they did there? They told him, that they were poor pilgrims going to Sion, but were led out of the way by a black man, clothed in white; who bid us, said they, follow him, for he was going thither too. Then said he with the whip, It is the Flatterer, a false apostle, that hath transformed himself into an angel of light (*q*). So he rent the net, and let the men out. Then said he to them; Follow me, that I may set you in your way again; so he led them back to the way, which they had left to follow the Flatterer. Then he asked them, saying, Where did you lie the last night? They said, With the Shepherds upon the Delectable Mountains. He asked them then, If they had not a note of directions for the way? They answered, Yes. But did you, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said, They forgot. He asked moreover, If the Shepherds did not bid them beware of the Flatterer? They answered, Yes; but we did not imagine, said they, that this fine spoken man had been he.

Then I saw in my dream, that he commanded them to lie down; which when they did, he chastised them sore, to teach them the good way wherein they should walk (*r*). And as he chastised them, he said, "As many as I love I rebuke and chasten; be zealous therefore and repent (*s*)?" This done,

(*p*) Psalm. xvii. 4. (*q*) 2 Cor. xi. 13, 14.
(*r*) Deut. xxv. 2. 2 Chr. vi. 27. (*s*) Rev. iii. 19.

he bid them go on their way, and take good heed to the other directions of the Shepherds. So they thanked him for all his kindness, and went softly along the right way singing :

Come hither, you that walk along the way,
See how the pilgrims fare that go astray ;
They catched are in an entangled net,
'Cause they good counsel lightly did forget.
'Tis true they rescued were, but yet you see
They're scourg'd to boot : let this your caution be.

Explanatory Notes.

A NEW but a very common character presents itself in this chapter. Ignorance is the name of every natural man. We are all born in the country of Conceit. "Being ignorant of the righteousnesss" required by the law, and the righteousness of Christ revealed in the gospel, "we go about "(as the Jews did), to establish our own righteousness, not "submitting ourselves to the righteousness of God," Rom. x. 3. Such persons think to be saved as well as others, because they are good livers ;—pay every man his own, and perform some religious duties ; but they know nothing of Christ, as the Door and the Way ; and will be accounted thieves in the day of God; because they rob him of the glory of his grace, as it reigns in a sinner's salvation, through faith in the righteousness of Christ.

An awful scene was beheld by Christian and his companion. A professor named Turn-away, being bound with seven cords, was led by devils to the door of the by-way to hell. On his back was written, "Wanton professor, and "damnable apostate." Let this striking passage impress every reader's mind ! Who is a wanton professor ?—The man, who wishing to be thought a christian, discovers a light, trifling, worldly, wanton spirit ;—goes to the utmost bounds of every thing lawful :—dreads not the appearance of evil ;—pleads for compliance with the spirit, fashions, and amusements of the carnal world ;—freely associates with the enemies of the Lord ; and cries out amidst all, What harm ;—This is the wanton professor ; and it is an hundred to one, if, in a little time, he become not a damnable apostate. From such a beginning, and such an end, good Lord deliver us !

A very useful lesson may be learned from the robbery here related. A good man, called Little-Faith, happened to sleep on the road. Just as he awaked, three sturdy fellows attacked him, knocked him down, and robbed him of all his silver; and had not Great-Grace interposed, he had been murdered. The meaning is, that weak believers are very liable to lose their spiritual comforts. Faint-heartedness in the cause of Christ, and Mistrust of God's faithfulness, often bring Guilt upon the conscience, and deprive a sincere christian of his sensible comforts (here compared to pocket money). But his jewels were yet safe. His new nature, and his precious faith, were in the custody of Christ, and out of the reach of thieves. It may be observed, that Little-Faith, though weak, was sincere. He mourned for the loss of God's presence, and his affliction did not drive him to the world for comfort. His affections were set upon things above: "he could not live upon Esau's pottage," nor "feed on car-"rion like the crow." True faith, however weak, distinguishes its possessor from the world; though it may not place him above fear and discouragement. But let the weakest of the flock take courage; they are as dear to Christ as the strong: and his "Great-Grace" is engaged to keep them to the end, and make them more than conquerors. Poor Hopeful boasted a little too much; as those are apt to do who never were exercised as Little-Faith was. But the best improvement we can make of the falls of others is to mistrust ourselves, watch and pray; "take care to go out "harnessed, and to beg of Christ for a convoy, or rather "that he would go with us himself."

Thus edifying each other, by useful conversation, who could have thought our pilgrims in danger? But they had forgotten "the note of the way," and the caution of the Shepherds, "to beware of the Flatterer." Their road seemed to branch out into two, that appeared parallel. Had they examined the note of the way, or the word of God, they had kept the right path. But the Flatterer was consulted, whose advice and example they followed, till they were entangled in his net. By this we may understand the danger of those principles or practices which promote pride and self-love. The Arminian notion of self-righteousness leads us from Christ; and the Antinomian idea, that we are so strong in the faith that we need not be so precise and scrupulous as others, is equally dangerous. These, or the praise of men, puff up the mind, and sadly entangle the soul. But, happy for the pilgrims, the Shining One appeared, and set them free. Christ will not leave his people in the net, but "visit "their transgression with the rod," and so "restore their souls."

Often thus, thro' sin's deceit,
Grief, and shame, and loss I meet;
Like a fish, my soul mistook,
Saw the bait, but not the hook:
Made, by past experience, wise,
Let me learn thy word to prize;
Taught by what I've felt before,
Satan's flattery to abhor.

CHAP. XVIII.

The Pilgrims meet with Atheist, and pass over the Enchanted Ground.

NOW after awhile, they perceived afar off, one coming softly, and alone, all along the highway to meet them. Then said Christian to his fellow, Yonder is a man with his back towards Zion, and he is coming to meet us.

Hope. I see him; let us take heed to ourselves now, lest he should prove a flatterer also. So he drew nearer and nearer, and at last came up to them. His name was Atheist, and he asked them whither they were going?

Chr. We are going to Mount Zion.

Then Atheist fell into a very great laughter.

Chr. What is the meaning of your laughter?

Ath. I laugh to see what ignorant persons you are to take upon you so tedious a journey, and yet are like to have nothing but your travel for your pains.

Chr. Why, man! do you think we shall not be received?

Ath. Received! there is no such place as you dream of in all this world.

Chr. But there is in the world to come.

Ath. When I was at home in mine own country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this city

these twenty years, but find no more of it than I did the first day I set out (*a*).

Chr. We have both heard, and believe that there is such a place to be found.

Ath. Had not I, when at home, believed, I had not come thus far to seek; but finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it farther than you) I am going back again, and will seek to refresh myself with the things that I then past away, for the hopes of that which I now see is not.

Chr. Then said Christian to Hopeful, his companion, Is it true which this man hath said?

Hope. Take heed, he is one of the Flatterers; remember what it hath cost us once already for our hearkening to such kind of fellows. What! no Mount Zion! Did we not see from the Delectable Mountains the gate of the city? Also, are we not now to walk by faith (*b*)? Let us go on, said Hopeful, lest the man with the whip overtake us again.

You should have taught me that lesson, which I will round you in the ears withal: "Cease, my son, "to hear the instruction that causeth to err from "the words of knowledge (*c*)." I say, my brother, cease to hear him, and let us believe to the saving of the soul (*d*).

Chr. My brother, I did not put the question to thee, for that I doubted of the truth of your belief myself; but to prove to thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this world. Let thee and I go on, knowing that we have belief of the truth, "and no lie is of the truth (*e*)."

Hope. Now I do rejoice in hope of the glory of God: so they turned away from the man; and he, laughing at them, went his way.

(*a*) Eccl. x. 15. (*b*) 2 Cor. v. 7. (*c*) Prov. xix. 27.
(*d*) Heb. x. 39. (*e*) 1 John ii. 21.

I saw then in my dream, that they went till they came into a certain country, whose air naturally tended to make one drowsy if he came a stranger into it. And here Hopeful began to be very dull and heavy to sleep; wherefore he said unto Christian, I do now begin to grow so drowsy that I can scarcely hold open mine eyes: let us lie down here and take one nap.

Chr. By no means (said the other) lest sleeping, we never awake more.

Hope. Why, my brother? sleep is sweet to the labouring man; we may be refreshed if we take a nap.

Chr. Do you not remember that one of the Shepherds bid us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping: "wherefore let us not sleep as do others, but let us "watch and be sober (*f*)."

Hope. I acknowledge myself in a fault; and had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith: "Two are better than one (*g*)." Hitherto hath thy company been my mercy, and thou shalt have a good reward for thy labour.

Chr. Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse.

Hope. With all my heart, said the other.

Chr. Where shall we begin?

Hope. Where God began with us. But do you begin if you please.

Chr. I will sing you first a song.

When saints do sleepy grow, let them come hither,
And hear how these two pilgrims talk together:
Yea, let them learn of them, in any wise,
Thus to keep ope their drowsy slumb'ring eyes;
Saints fellowship, if it be manag'd well,
Keeps them awake, and that in spite of hell.

(*f*) 1 Thes. v. 6. (*g*) Eccl. iv. 9.

Then Christian began, and said, I will ask you a question. How came you to think at first of so doing as you do now?

Hope. Do you mean, how came I at first to look after the good of my soul?

Chr. Yes, that is my meaning.

Hope. I continued a great while in the delight of those things which were seen and sold at our Fair; things which I believe now would have, had I continued in them still, drowned me in perdition and destruction.

Chr. What things were they?

Hope. All the treasures and riches of the world. Also I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, sabbath-breaking, and what not, that tended to destroy the soul. But I found at last, by hearing and considering of things that are divine, which indeed I hear of you, as also of beloved Faithful, who was put to death for his faith and goodness in Vanity-Fair, that "the end of "these things is death (*h*)." And that, "for these "things sake, the wrath of God cometh upon the "children of disobedience (*i*)."

Chr. And did you presently fall under the power of this conviction?

Hope. No; I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

Chr. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

Hope. The causes were, 1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for sin, God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loath to leave it. 3. I could

(*h*) Rom. vi. 21—23. (*i*) Eph. v. 6.

not tell how to part with mine old companions, their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me, were such troublesome and such heart-affrighted hours, that I could not bear, no not so much as the remembrance of them upon my heart.

Chr. Then, as it seems, sometimes you got rid of your trouble.

Hope. Yes, verily; but it would come into my mind again, and then I should be as bad, nay worse than I was before.

Chr. Why, what was it that brought your sins to mind again?

Hope. Many things: as,

1. If I did but meet a good man in the streets; or,
2. If I have heard any read in the bible; or,
3. If mine head did begin to ache; or,
4. If I were told that some of my neighbours were sick; or,
5. If I heard the bell toll for some that were dead; or,
6. If I thought of dying myself; or,
7. If I heard that sudden death happened to others.
8. But especially when I thought of myself, that I must quickly come to judgment.

Chr. And could you at any time, with ease, get off the guilt of sin, when by any of these ways it came upon you?

Hope. No, not I; for then they got faster hold of my conscience; and then, if I did but think of going back to sin (though my mind was turned against it), it would be double torment to me.

Chr. And how did you then?

Hope. I thought I must endeavour to mend my life; for else, thought I, I am sure to be damned.

Chr. And did you endeavour to mend?

Hope. Yes; and fled from, not only my sins, but sinful company too, and betook me to religious duties; as praying, reading, weeping for sin, speak-

ing truth to my neighbours, &c. These things did I, with many others, too much here to relate.

Chr. And did you think yourself well then?

Hope. Yes, for awhile; but at last my trouble came tumbling upon me again, and that over the neck of all my reformation.

Chr. How came that about, since you were now reformed?

Hope. There were several things brought it upon me, especially such sayings as these: "All our "righteousnesses are as filthy rags. By the works "of the law, no man shall be justified. When "ye have done all these things, say, We are un- "profitable (*k*):" with many more such like. From whence I began to reason with myself thus: If all my righteousnesses are as filthy rags; if by the deeds of the law no man can be justified; and if, when we have done all, we are unprofitable, then 'tis but folly to think of heaven by the law. I farther thought thus: If a man runs a hundred pounds into the shopkeeper's debt, and after that shall pay for all that he shall fetch; yet if this old debt stands still in the book uncrossed, the shop-keeper may sue him for it, and cast him into prison till he shall pay the debt.

Chr. Well, and how did you apply this to yourself?

Hope. Why, I thought thus with myself; I have by my sins run a great way into God's book, and that my now reforming will not pay off that score; therefore I should think still, under all my present amendments. But how shall I be freed from that damnation that I brought myself in danger of by my former transgressions?

Chr. A very good application; but pray go on.

Hope. Another thing that hath troubled me ever since my late amendments is, that if I look narrowly into the best of what I do now, I still see sin, new

(*k*) Isa. lxiv. 6. Gal. ii. 16. Luke xvii. 10.

sin, mixing itself with the best of what I do; so that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one day to send me to hell, though my former life had been faultless.

Chr. And what did you do then?

Hope. Do! I could not tell what to do, 'till I broke my mind to Faithful; for he and I were well acquainted. And he told me, that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world, could save me.

Chr. And did you think he spake true?

Hope. Had he told me so, when I was pleased and satisfied with mine own amendments, I had called him fool for his pains; but now since I see mine own infirmity, and the sin which cleaves to my best performance, I have been forced to be of his opinion.

Chr. But did you think, when at first he suggested it be you, that there was such a man to be found, of whom it might be justly be said, that he never committed sin?

Hope. I must confess the words at first sounded strangely, but after a little more talk and company with him, I had full conviction about it.

Chr. And did you ask him what man this was, and how you must be justified by him?

Hope. Yes, and he told me it was the Lord Jesus, that dwelleth on the right-hand of the Most High(*l*). And thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the tree. I asked him farther, how that man's righteousness could be of that efficacy, as to justify another before God? and he told me, He was the mighty God, and did what he did, and died the death also, not for himself, but for me; to whom

(*l*) Heb. x. Col, i. 1. Pet. i.

his doings, and the worthiness of them, should be imputed, if I believed on him.

Chr. And what did you do then?

Hope. I made my objections against my believing, for that I thought he was not willing to save me.

Chr. And what said Faithful to you then?

Hope. He bid me go to him and see. Then I said it was presumption. He said no, for I was invited to come (*m*). Then he gave me a book of Jesus's inditing, to encourage me the more freely to come; and he said concerning that book, that every jot and tittle thereof stood firmer than heaven and earth (*n*). Then I asked him, what I must do when I came: and he told me, I must entreat upon my knees, with all my heart and soul, the Father to reveal him to me (*o*). Then I asked him further, how I must make my supplication to him? And he said, Go, and thou shalt find him upon a mercy-seat, where he sits all the year long, to give pardon and forgiveness to them that come (*p*). I told him, that I knew not what to say when I came. And he bid me say to this effect: God be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I see, that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away. Lord I have heard that thou art a merciful God, and hast ordained that thy son Jesus Christ should be the saviour of the world: And, moreover, that thou art willing to bestow upon such a poor sinner as I am (and I am a sinner indeed); Lord, take therefore this opportunity, and magnify thy grace in the salvation of my soul, through thy son Jesus Christ. *Amen.*

Chr. And did you do as you were bidden?

Hope. Yes, over, and over, and over.

Chr. And did the Father reveal the son to you?

(*m*) Matt. xi. 28. (*n*) Matt. xxiv. 35. (*o*) Psal. xcv. 6. Dan. vi. 10. Jer. xxix. 12, 13. (*p*) Exod. xxv. 22.

Hope. Not at first, nor second, nor third, nor fourth, nor fifth; no, nor at the sixth time neither

Chr. What did you do then?

Hope. What! why I could not tell what to do.

Chr. Had you not thoughts of leaving off praying?

Hope. Yes, and a hundred times twice told.

Chr. And what was the reason you did not?

Hope. I believed that that was true, which hath been told me, to wit, That without the righteousness of this Christ, all the world could not save me; and therefore thought I with myself, if I leave off, I die, and I can but die at the throne of grace. And withal this came into my mind, "If it tarry, "wait for it; because it will surely come, it will "not tarry (*q*)." So I continued praying until the Father showed me his Son.

Chr. And how was he revealed unto you?

Hope. I did not see him with my bodily eyes, but with the eyes of my understanding (*r*). And thus it was: One day I was very sad, I think sadder than at any one time of my life; and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus look down from Heaven upon me, and saying, "Believe "on the Lord Jesus Christ, and thou shalt be "saved (*s*)."

But I replied, Lord, I am a great, a very great sinner: and he answered, "My grace is sufficient "for thee (*t*)." Then I said, But, Lord, what is believing? And then I saw from that saying, "He "that cometh to me shall never hunger, and he that believeth on me shall never thirst (*u*)," that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ.

(*q*) Hab. ii. 3. (*r*) Eph. i. 18. 19. (*s*) Acts xvi. 30, 31.
(*t*) 2 Cor. xii. 9. (*u*) John vi. 35.

Then the water stood in mine eyes, and I asked further, But Lord, may such a great sinner as I am, be indeed accepted of thee, and be saved by thee? And I heard him say, "And him that cometh to "me, I will in no wise c st out (*x*)." Then I said, But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, Christ came into the world to save sinners: he is the end of the law for righteousness to every one that believeth: he died for our sins, and rose again for our justification: he loved us, and washed us from our sins in his own blood; he is a mediator betwixt God and us: he ever liveth to make intercession for us (*y*). From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by his blood; that what he did in obedience to his Father's law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.

Chr. This was a revelation of Christ to your soul indeed: but tell me particularly what effect this had upon your Spirit.

Hope. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation: it made me see that God the Father, though he be just, can justly justify the coming sinner: it made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came a thought into my heart before now, that showed me so the beauty of Jesus Christ: it made me love a holy life, and long to do something for the honour and glory of the name of the Lord Jesus:

(*x*) John vi. 37. (*y*) 1 Tim. i. 15. Rom. x. 4. chap. iv. Heb. vii. 24, 25.

yea, I thought that if I had now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

Explanatory Notes.

VARIOUS are the dispositions and artifices of those who oppose the Christian: The Pilgrims, having escaped the Flatterer's net, are now accosted by an avowed enemy of revelation: Yet (awful to think) he too had been a professor. None become so vile and profane as apostates. Because there was no reality in their religion, they conclude there is no reality in religion at all. But experienced christians are not to be "persuaded out of their spiritual senses." The plainest believer is possessed of a demonstration of unseen things, which surpasses all the arguments in the world.

Christian and Hopeful now enter on the Enchanted Ground; by which we are to understand this present evil world, especially in a season of ease and prosperity. Many are the worldly enchantments which dispose the soul to slumber, and become careless and slothful about the concerns of eternity. Happy are those who associate with lively and faithful christians; who, by example and reproof, prevent their "sleeping, as do others." We have need to be much on our guard against this Enchanted Ground, in this day of outward ease and prosperity.

By singing hymns, and keeping up spiritual conversation, the pilgrims were kept awake. The more we abound in using the means of grace, the more lively we shall be. Hopeful relates his own experience. He had been awakened to see the vanity of the world, and the danger of his natural state. But he had nothing to boast of: he could not ascribe any thing to free-will; for he tried to resist the light and convictions of the Spirit of God. But grace prevailed. If he saw a good man in the street, his uneasiness was renewed. This is a common case; for though carnal men affect to despise and ridicule the people of God, they have a secret veneration for their character, and feel themselves condemned in their presence. By this and other means Hopeful was led to amend his life, avoid his carnal companions, and abound in religious duties. To these he trusted for life, for a time. But God would not leave him here. He was at length con-

vinced, that notwithstanding his amendment, he was still unrighteous—a sinner—a condemned man, under the curse, and exposed to hell. Hence he was constrained to see the necessity of the righteousness of another, even of Christ, to justify him. The doctrine of imputed righteousness does not suit an whole-hearted boaster, but is desirable above all things, to a broken-hearted sinner. For this blessing Hopeful ardently prayed again and again, till Christ, in all the fulness of his grace, and love of his heart, as able and willing to save, was revealed to him. Then was his heart filled with joy, his eyes flowed with tears of repentance, and his affections ran over with love to the name, people, and ways of Jesus Christ. Then did he blush with shame for past sin; then was Jesus exceedingly precious to his soul; he even hungered and thirsted after holiness, and was willing both to live and die for Christ! O blessed scriptural experience! Not every sincere christian can trace the work of God in his soul with the regularity of Hopeful; but let every reader ask himself, whether, like him, he has been convinced of his own unrighteousness and danger on that account? Whether he has been led to renounce himself, and depend on Christ's righteousness alone? and whether his faith in that righteousness has worked by love to Christ, producing a deep aversion to sin, and an earnest desire after holiness? Where these things are found, in any reader, let him know, that his name is Hopeful.

CHAP. XIX.

The Pilgrims have another conference with Ignorance.

I SAW then in my dream, that Hopeful looked back, and saw Ignorance, whom they had left behind, coming after: Look, said he to Christian, how far yonder youngster loitereth behind.

Chr. Ay, ay, I see him; he careth not for our company.

Hope. But I trow it would not have hurt him had he kept with us hitherto.

Chr. That's true, but I'll warrant you he thinketh otherwise.

Hope. That I think he doth; but however let us tarry for him. So they did.

Then Christian said to him, Come away, man, why do you stay so behind?

Ignor. I take my pleasure in walking alone, even more a great deal than in company, unless I like it better.

Then said Christian to Hopeful (but softly), Did I not tell you he cared not for our company? But, however, said he, Come up, and let us talk away the time in this solitary place. Then directing his speech to Ignorance, he said, Come, how do you? how stands it between God and your soul now?

Ignor. I hope well, for I am always full of good motions, that come into my mind to comfort me as I walk.

Chr. What good motions? pray tell us.

Ignor. Why I think of God and Heaven.

Chr. So do the devils and damned souls.

Ignor. But I think of them and desire them.

Chr. So do many that are never like to come there. "The soul of the sluggard desireth, and hath no-"thing (*a*)."

Ignor. But I think of them, and leave all for them.

Chr. That I doubt; for to leave all is a very hard matter; yea, a harder matter than many are aware of: but why, or by what, art thou persuaded, that thou has left all for God and Heaven?

Ignor. My heart tells me so.

Chr. The wise man says, "He that trusts his own "heart is a fool."

Ignor. That is spoken of an evil heart; but mine is a good one.

Chr. But how dost thou prove that?

Ignor. It comforts me in hopes of Heaven.

Chr. That may be through its deceitfulness; for a man's heart may minister comfort to him in the

(*a*) Prov. xiii. 4.

hopes of that thing for which he has yet no ground to hope.

Ignor. But my heart and life agree together, and therefore my hope is well grounded.

Chr. Who told thee that thy heart and life agree together.

Ignor. My heart tells me so.

Chr. Ask my fellow, if I be a thief? Thy heart tells thee so! Except the word of God beareth witness in this matter, other testimony is of no value.

Ignor. But is it not a good heart that has good thoughts? and is not that a good life, that is according to God's commandments?

Chr. Yes, that is a good heart that hath good thoughts; and that is a good life, that is according to God's commandments: but it is one thing indeed to have these, and another thing only to think so.

Ignor. Pray, what count you good thoughts, and a life according to God's commandments?

Chr. There are good thoughts of divers kinds; some respecting ourselves, some God, some Christ, and some other things.

Ignor. What be good thoughts respecting ourselves?

Chr. Such as agree with the word of God.

Ignor. When do our thoughts of ourselves agree with the word of God?

Chr. When we pass the same judgment upon ourselves which the word passes. To explain myself: The word of God saith of persons in a natural condition, "There is none righteous, there is none that "doth good (*b*)." It saith also, "That every imagination of the heart of man is only evil, and that "continually (*c*)." And again, "The imagination of "man's heart is evil from his youth." Now then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the word of God.

(*b*) Rom. iii. (*c*) Gen. vi. 5.

Ignor. I will never believe that my heart is thus bad.

Chr. Therefore thou never hadst one good thought concerning thyself in thy life. But let me go on. As the word passeth a judgment upon our heart, so it passeth judgment upon our ways; and when the thoughts of our hearts and ways agree with the judgment which the word giveth of both, then are both good, because agreeing thereto.

Ignor. Make out your meaning.

Chr. Why, the word of God saith, that man's ways are crooked ways; not good, but perverse: It saith, they are naturally out of the good way; that they have not known it (*d*). Now when a man thus thinketh of his ways; I say, when he doth sensibly, and with heart-humiliation thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the word of God.

Ignor. What are good thoughts concerning God?

Chr. Even (as I have said concerning ourselves) when our thoughts of God do agree with what the word saith of him; and that is, when we think of his being and attributes as the word hath taught; of which I cannot now discourse at large: but to speak of him in reference to us, when we have right thoughts of God, when we think he knows us better than we know ourselves, and can see sin in us, when and where we can see none in ourselves: when we think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes: also when we think that all our righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even of all our best performances.

Ignor. Do you think that I am such a fool as to think God can see no farther than I? Or, that I would come to God in the best of my performances?

Chr. Why, how dost thou think in this matter?

(*d*) Psalm cxxv. 5. Prov. ii. 15. Rom. iii.

Ignor. Why, to be short, I think I must believe in Christ for justification.

Chr. How! think thou must believe in Christ, when thou seest not the need of him! Thou neither seest thy original nor actual infirmities, but hast such an opinion of thyself, and of what thou dost, as plainly renders thee to be one that did never see the necessity of Christ's personal righteousness to justify thee before God. How then dost thou say I believe in Christ.

Ignor. I believe well enough for all that.

Chr. How dost thou believe?

Ignor. I believe that Christ died for sinners, and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his law: or, thus, Christ makes my duties, that are religious, acceptable to his Father by virtue of his merits, and so shall I be justified.

Chr. Let me give an answer to this confession of thy faith

1. Thou believest with a fantastical faith: for this faith is nowhere described in the word.

2. Thou believest with a false faith, because it taketh justification from the personal righteousness of Christ, and applies it to thy own.

3. This faith maketh not Christ a justifier of thy person, but of thy actions; and of thy person, for thy actions sake, which is false.

4. Therefore this faith is deceitful, even such as will leave thee under wrath in the day of God Almighty: for true justifying faith puts the soul (as sensible of its lost condition by the law) upon flying for refuge unto Christ's righteousness: (which righteousness of his is not an act of grace, by which he maketh, for justification, thy obedience accepted with God, but his personal obedience to the law, in doing and suffering for us what that required at our hands.) This righteousness, I say, true faith accepteth; under the skirt of which the soul being

shrouded, and by it presented as spotless before God, it is accepted, and acquitted from condemnation.

Ignor. What, would you have us trust to what Christ in his own person hath done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we list: for what matter how we live, if we may be justified by Christ's personal righteousness, from all our sins, when we believe it?

Chr. Ignorance is thy name; and as thy name is, so art thou; even this thy answer demonstrateth what I say. Ignorant thou art of what justifying righteousness is, and as ignorant how to secure thy soul through the faith of it from the heavy wrath of God. Yea, thou also art ignorant of the true effects of saving faith in this righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his name, his word, ways, and people, and not as thou ignorantly imaginest.

Hope. Ask him if ever he had Christ revealed to him from Heaven.

Ignor. What! you are a man for revelation! I do believe that what both you and all the rest of you say about that matter, is but the fruit of distracted brains.

Hope. Why man! Christ is so hid in God from the natural apprehensions of the flesh, that he cannot, by any man, be savingly known, unless God the Father reveals him to them.

Ignor. That is your faith, but not mine; yet mine, I doubt not, is as good as yours, though I have not in my head so many whimsies as you.

Chr. Give me leave to put in a word: you ought not to speak so slightly of this matter: For this I will boldly affirm (even as my good companion hath done) that no man can know Jesus Christ, but by the revelation of the Father (*e*). Yea, and faith too, by which the soul layeth hold upon Christ, (if it be right) must be wrought by the exceeding greatness

(*e*) Matt. xi. 27.

of his mighty power (*f*). The working of which faith, I perceive, poor Ignorance thou art ignorant of. Be awakened then, see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for he himself is God) thou shalt be delivered from condemnation.

Ignor. You go so fast, I cannot keep pace with you: do you go on before; I must stay awhile behind.

Then they said:

Well, Ignorance, wilt thou yet foolish be
To slight good counsel ten times given thee?
And if thou yet refuse it, thou shalt know,
Ere long, the evil of thy doing so,
Remember, man, in time; stoop, do not fear;
Good counsel taken well secures; then hear:
But if thou yet shalt slight it, thou wilt be
The loser, Ignorance, I'll warrant thee.

Then Christian addressed himself thus to his fellow:

Chr. Well, come my good Hopeful, I perceive that thou and I must walk by ourselves again.

So I saw in my dream, that they went on apace before, and Ignorance he came hobbling after. Then said Christian to his companion, I am much grieved for this poor man; it will certainly go hard with him at last.

Hope. Alas! there are abundance in our town in this condition; whole families, yea whole streets, and that of pilgrims too; and if there be so many in our parts, how many, think you, must there be in the place where he was born?

Chr. Indeed the word saith, "He hath blinded

(*f*) Eph. i. 18, 19.

their eyes, lest they should see," &c. But now we are by ourselves, what do you think of such men? Have they at no time, think you, conviction of sin, and so, consequently, fears that their state is dangerous?

Hope. Nay, do you answer that question yourself, for you are the elder man.

Chr. Then I say; sometimes (as I think) they may; but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them; and presumptuously continue to flatter themselves in the way of their own hearts.

Hope. I do believe, as you say, that fear tends much to men's good, and to make them right at their begining to go on pilgrimage.

Chr. Without all doubt it doth, if it be right; for so says the word, "The fear of the Lord is the begining of wisdom (*g*)."

Hope. How will you describe right fear?

Chr. True, or right fear, is discovered by three things:

1. By its rise. It is caused by saving convictions for sin.

2. It driveth the soul to lay fast hold of Christ for salvation.

3. It begetteth and continueth in the soul a great reverence of God, his word and ways, keeping it tender, and making it afraid to turn from them to the right-hand, or to the left; to any thing that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

Hope. Well said; I believe you have said the truth. Are we now almost got past the Enchanted Ground?

Chr. Why, art thou weary of this discourse?

(*g*) Job. xxviii. 28. Psalm cxi. 10. Prov. i. 7. chap. ix. 10.

Hope. No, verily; but that I would know where we are.

Chr. We have not now above two miles farther to go thereon. But let us return to our matter. Now the ignorant know not that such convictions as tend to put them in fear, are for their good, and therefore they seek to stifle them.

Hope. How do they seek to stifle them?

Chr. 1. They think that those fears are wrought by the devil (though indeed they are wrought of God); and thinking so, they resist them, as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith (when, alas, for them, poor men that they are! they have none at all) and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore in despite of them wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

Hope. I know something of this myself; before I knew myself it was so with me.

Chr. Well, we will leave at this time our neighbour Ignorance by himself, and fall upon another profitable question.

Hope. With all my heart, but you shall still begin.

Chr. Well then, did you know, about ten years ago, one Temporary in our parts, who was a forward man in religion then?

Hope. Know him! yes, he dwelt in Graceless, a town about two miles off of Honesty, and he dwelt next door to one Turnback.

Chr. Right, he dwelt under the same roof with him. Well, that man was much awakened once; I believe that then he had some sight of his sins, and of the wages that were due thereto.

Hope. I am of your mind, for (my house not being above three miles from him) he would oftentimes come to me, and that with many tears. Truly

I pitied the man, and was not altogether without hope of him: but one may see, it is not every one that cries, Lord, Lord.

Chr. He told me once, that he was resolved to go on pilgrimage, as we go now; but all on a sudden he grew acquainted with one Saveself, and then he became a stranger to me.

Hope. Now since we are talking about him, let us a little inquire into the reason of the sudden backsliding of him and such others.

Chr. It may be very profitable, but do you begin.

Hope. Well then, there are, in my judgment, four reasons for it.

1. Though the consciences of such men are awakened, yet their minds are not changed; therefore, when the power of guilt weareth away, that which provoketh them to be religious ceaseth: wherefore they naturally return to their own course again; even as we see the dog that is sick of what he hath eaten, so long as his sickness prevails, he vomits and casts up all: Not that he doeth this of a free mind, if we may say a dog has a mind, but because it troubleth his stomach: but now when his sickness is over, and his stomach eased, his desires being not at all alienated from his vomit, he turns him about, and licks up all; and so it is true which is written, "The dog is turned to his own vomit again (*h*)." Thus, I say, being hot for heaven by virtue only of the sense of and fear of torments of hell: as that sense of hell, and fear of damnation chills and cools, so their desires for heaven and salvation cool also. So then it comes to pass that when their guilt and fear is gone, their desires for heaven and happiness die, and they return to their course again.

2. Another reason is, they have slavish fears that do over-master them; I speak now of the fears that they have of men: "For the fear of men bringeth

(*h*) 2 Peter ii. 22.

a snare (*i*).' So then, though they seem to be hot for heaven so long as the flames of hell are about their ears, yet when that terror is a little over, they betake themselves to second thoughts; namely, that 'tis good to be wise, and not to run, for they know not what, the hazard of losing all, or at least of bringing themselves into unavoidable and unnecessary troubles, and so they fall in with the world again.

3. The shame that attends religion lies also as a block in their way; they are proud and haughty, and religion in their eye is low and contemptible: Therefore, when they have lost their sense of hell, and wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them; they like not to see their misery before they come into it, though perhaps the sight of it at first, if they loved that sight, might make them fly whither the righteous fly and are safe; but because they do as I hinted before, even shut the thoughts of guilt and terror, therefore when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and choose such ways as will harden them more and more.

Chr. You are pretty near the business; for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the felon that standeth before the judge; he quakes and trembles, and seems to repent most heartily; but the bottom of all is, the fear of the halter; not that he hath any detestation of the offence, as is evident; because, let but this man have his liberty, and he will be a thief, and so a rogue still; whereas, if his mind was changed, he would be otherwise.

Hope. Now I have showed you the reasons of their going back, do you show me the manner thereof.

Chr. So I will willingly.

(*i*) Prov. xxix. 25.

1. They draw off their thoughts, all that they may, from the remembrance of God, death and judgment to come.

2. Then they cast off by degrees private duties, as closet prayer, curbing their lust, watching, sorrow for sin, &c.

3. Then they shun the company of lively and warm christians.

4. After that they grow cold to public duty, as hearing, reading, godly conference, and the like.

5. Then they begin to pick holes, as we say, in the coats of some of the godly, and that devilishly, that they may have a seeming colour to throw religion (for the sake of some infirmities they have 'spied in them) behind their backs.

6. Then they begin to adhere to, and associate themselves with carnal, loose, and wanton men.

7. Then they give way to carnal and wanton discourses in secret; and glad are they, if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this, they begin to play with little sins openly.

9. And then, being hardened, they show themselves as they are. Thus being launched again into the gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.

Explanatory Notes.

IT is somewhat surprising that the Pilgrim's Progress should be universally esteemed, seeing that it condemns the far greater part of those who read it. To instance in this chapter only;—Does not Ignorance speak the language of most nominal christians? Do we not hear them say with him, "They hope well, for their hearts are always full of good motions:—they have very good hearts, and they

believe in Christ for justification?" But let their condition be truly examined, and it will appear, "that they never had one good or right thought of themselves in their lives;—that their faith is false, fantastical, and deceitful, and that they do not trust in Christ, but in themselves." How many deceive their own souls in this matter? They say they believe in Christ, and trust in him, though they never saw their lost condition, and consequently their need of him; are unacquainted with the nature of his righteousness, and ridicule the idea of his imputation to the believer. Their dependence is on what they do, or (which is nearly the same) on what is done in them. They despise christian experience as enthusiasm, and think that trusting to the righteousness of Christ, leads to licentiousness. Such is the language both of the parlour and the pulpit in this day; and yet, though it is here so justly exposed, every body admires the Pilgrim's Progress! How sad, yet how true, is the reflection of Hopeful—"Alas! there are abundance in every town in this condition; whole families, yea, whole streets, and that of professed christians too!" The Lord lessen their number daily by the light of his glorious gospel.

Another character, if possible, more awful than that of Ignorance, next claims our attention. One Temporary, "a forward man in religion many years ago." It is said, when we are constrained to speak of any person's religion, as a past thing, not a present one; for that religion which is of God, will continue and abide. Divine grace in the heart, is compared by our Saviour (John iv. 14.) to "a well of water springing up to everlasting life." Final apostates prove on the other hand, that they never possessed real grace: for St. John thus argues, "They went out from us but they were not of us: for if they had been of us, they would, no doubt, have continued with us: but they went out, that they might be made manifest that they were not all of us," 1 John ii. 19. The cause of Temporary's backsliding was, becoming acquainted with one Saveself. Reader, beware of him, for he has been the ruin of many. Nothing but a new and divine nature, is sufficient to make a man persevere to the end. Temporary convictions and fears of hell often wear away. The dog and the swine, though sick, or washed, are brutes still: and will, sooner or later, return to their natural courses. The author has judiciously described the steps by which an apostle goes back;—Reader, please to review them; observe and remember them; and watch and pray, lest thou enter into temptation.

CHAP. XX.

The Pilgrims travel the pleasant Country of Beulah—Safely pass the River of Death, and are admitted into the glorious City of God.

NOW I saw in my dream, that by this time, the pilgrims were got over the Enchanted Ground, and entering into the country of Beulah (*a*), whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves here for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear on the earth, and heard the voice of the turtle in the land (*b*). In this country the sun shineth night and day; wherefore it was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting-Castle. Here they were within sight of the city they were going to; also here met them some of the inhabitants thereof: for in this land the Shining Ones (Angels) commonly walked, because it was upon the borders of heaven. In this land also the contract between the bride and the bridegroom was renewed: yea, here, "as the bridegroom rejoiceth over the bride, so did their God rejoice over them (*c*)." Here they had no want of corn and wine; for in this place they met abundance of what they had sought for in all their pilgrimage (*d*). Here they heard voices from out of the city, loud voices, saying, "Say ye to the daughter of Sion, Behold thy salvation cometh! Behold his reward is with him (*e*)." Here all the inhabitants of the country called them,

(*a*) Isa. lxii. 4. (*b*) Cant. ii. 10—12. (*c*) Isa. lxii. 5.
(*d*) Isa. lxii. 8. (*e*) Isa. lxii. 11.

"The holy people, The redeemed of the Lord, Sought out, &c.(*f*)."

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing nearer to the city yet, they had a more perfect view thereof: It was built of pearls and precious stones, also the streets thereof were paved with gold; so that by reason of the natural glory of the city, and the reflection of the sun-beams upon it, Christian with desire fell sick; Hopeful also had a fit or two of the same disease; wherefore here they lay by it awhile, crying out because of their pangs, "If you see my Beloved, tell him that I am sick of love.

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Nor as they came up to these places, behold the gardener stood in the way, to whom the pilgrims said, Whose goodly vineyards and gardens are these? He answered, They are the King's, and are planted here for his own delight, and also for the solace of pilgrims. So the gardener had them into the vineyards, and bid them refresh themselves with dainties; he also showed them there the King's walks and arbours, where he delighted to be: and here they tarried and slept (*g*).

Now I beheld in my dream, that they talked more in their sleep at this time, than ever they did in all their journey; and being in a muse thereabout, the gardener said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the grapes of these vineyards to go down so sweetly, as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed

(*f*) Isa. lxii. 12. (*g*) Deut. xxiii. 24.

themselves to go up to the city: but as I said, the reflections of the sun upon the city (for the city was pure gold) was so extremely glorious, that they could not as yet with open face behold it, but through an instrument made for that purpose (*h*). So I saw that as they went on, there met them two men in raiment that shone like gold, also their faces shone as the light.

These men asked the pilgrims whence they came? and they told them. They also asked them, where they had lodged, what difficulties and dangers, what comforts and pleasures they had met with in the way? And they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the city.

Christian then and his companion asked the men to go along with them, so they told them that they would: But, said they, you must obtain it by your own faith. So I saw in my dream, that they went on together 'till they came within sight of the gate.

Now I farther saw, that betwixt them and the gate was a river, but there was no bridge to go over, and the river was very deep. At the sight therefore of this river, the pilgrims were much stunned, but the men that were with them, said, You must go through, or you cannot come at the gate.

The pilgrims then began to inquire, if there was no other way to the gate; to which they answered, Yes, but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path, since the foundation of the world, nor shall until the last trumpet shall sound (*i*). The pilgrims then, especially Christian, began to despond in their minds, and looked this way and that, but no way could be found by them, by which they might escape the river. Then they asked the men, if the waters were all of a depth? They said, No; yet they could not

(*h*) Rev. xxi. 18. 2 Cor. iii. 18. (*i*) 1 Cor. xv. 51, 52.

help them in that case: for, said they, you shall find it deeper or shallower, as you believe in the King of the place.

They then addressed themselves to the water, and entering, Christian began to sink; and crying out to his good friend Hopeful, he said, "I sink in deep waters; the billows go over my head; all the waves go over me. Selah."

Then said the other, Be of good cheer, my brother, I feel the bottom, and it is good. Then said Christian, Ah, my friend! the sorrow of death hath compassed me about, I shall not see the land that flows with milk and honey. And with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in a great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spake still tended to discover, that he had horror of mind and heart-fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. 'Twas also observed, that he was troubled with apparitions of hobgoblins, and evil spirits; for ever and anon he would intimate so much by words. Hopeful therefore here had much ado to keep his brother's head above water; yea, sometimes he would be quite gone down, and then ere a while he would rise up again half dead. Hopeful did also endeavour to comfort him, saying, Brother, I see the gate, and men standing by to receive us; but Christian would answer, 'Tis you, 'tis you they wait for; you have been hopeful ever since I knew you. And so have you, said he to Christian. Ah, brother! said he, surely if I was right, he would now rise to help me, but for my sins he hath brought me into the snare, and left me. Then said Hopeful, My

Chas. Taylor Del et fecit.

Christian and Hopeful passing the River

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brother, you have quite forgot the text, where it is said of the wicked, "There are no bands in their death, but their strength is firm: they are not troubled as other men, neither are they plagued like other men (*k*)." These troubles and distresses that you go through in these waters, are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my dream, That Christian was in a muse awhile. To whom also Hopeful added these words, Be of good cheer, Jesus Christ maketh thee whole: And with that Christian brake out with a loud voice, Oh, I see him again! and he tells me, "When thou passeth through the waters, I will be with thee; and when through the rivers, they shall not overflow thee (*l*)." Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon: and so it followed, that the rest of the river was but shallow; but thus they got over. Now upon the bank of the river on the other side, they saw the two shining men again, who there waited for them: Wherefore being come out of the river, they saluted them, saying, "We are ministering spirits, sent forth to minister to those that shall be heirs of salvation." Thus they went along towards the gate. Now you must note, that the city stood upon a mighty hill, but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; they had likewise left their mortal garments behind them in the river; for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the city was

(*k*) Psalm lxxiii. 4, 5. (*l*) Isa. xliii. 2

framed, was higher than the clouds; they therefore went up through the region of the air, sweetly talking as they went, being comforted, because they safely got over the river, and had such glorious company to attend to them.

The talk that they had with the shining Ones, was about the glory of the place, who told them that the beauty and glory of it was inexpressible. There, said they, is "Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect (*m*)." You are going now, said they, to the paradise of God, wherein you shall see "The Tree of Life," and eat of the never-fading fruits thereof: and when you come there, you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity (*n*). There you shall not see again such things as you saw when you were in the lower region upon the earth; to wit, sorrow, sickness, affliction, and death, "for the former things are passed away (*o*)." You are now going to Abraham, Isaac, and Jacob, and to the prophets; men that God hath taken away from the evil to come, and that are now resting upon their beds, each one walking in his righteousness. The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way. In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the Holy ONE, "for there you shall see Him as he is (*p*)." There also you shall serve him continually with praise, with shouting and

(*m*) Heb. xii. 22, 23, 24. (*n*) Rev. ii. 7. and iii. 4. Rev. xxii. 5. (*o*) Isa. xxxiii. 24. Rev. xxi. 4. (*p*) 1 John iii. 2.

thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty ONE. There you shall enjoy your friends again, that are gone thither before you; and there you shall with joy receive even every one that follows into the holy places after you. There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him: and when he shall sit upon the throne of judgment, you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because they were his and your enemies. Also when he shall again return to the city, you shall go too with sound of trumpet, and be ever with him (*q*).

Now while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said by the other two shining Ones, These are the men that have loved our Lord, when they were in the world, and that have forsaken all, for his holy name, and he hath sent us to fetch them; and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly hosts gave a great shout, saying, "Blessed are they that are called to the marriage supper of the Lamb (*r*)." There came out also at this time to meet them, several of the King's trumpeters, clothed in white and shining raiment, who, with melodious noises, and loud,

(*q*) Thes. iv. 13—17. Jude 14. Dan. vii. 9. 10. 1 Cor. vi. 2, 3. (*r*) Rev. xix. 9.

made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow, with ten thousand welcomes from the world; and this they did with shouting, and sound of trumpet.

This done, they compassed them round about on every side: some went before, some behind, some on the right hand, and some on the left, (as it were to guard them through the upper regions,) continually sounding as they went with melodious noise, in notes on high; so that the very sight was, to them that could behold it, as if heaven itself was come down to meet them. Thus therefore they walked on together; and as they walked, ever and anon these trumpeters, even with joyful sounds, would, by mixing their music with looks and gestures still signify to Christian and his brother how welcome they were in their company, and with what gladness they came to meet them; and now were these two men, as it were, in heaven before they came at it: being swallowed up with the sight of angels, and with hearing their melodious notes. Here also they had the city itself in view, and thought they heard all the bells therein to ring, to welcome them thereto; but above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever. Oh! by what tongue or pen can their glorious joy be expressed! Thus they came up to the gate.

Now, when they were come up to the gate, there was written over it, in letters of gold, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city (*s*)."

Then I saw in my dream, that the shining men bid them call at the gate; the which when they did, some from above looked over the gate, to wit, Enoch, Moses, and Elijah, &c. to whom it was said,

(*s*) Rev. xii. 14.

these pilgrims are come from the city of Destruction, for the love that they bear to the King of this place; and then the pilgrims gave in unto them, each man his certificate, which they had received in the beginning; those therefore were carried into the King, who, when he had read them, said, Where are the men? To whom it was answered, They are standing without the gate. The King then commanded to open the gate, "That the righteous nation (said he) that keepeth the truth may enter in (*t*)."

Now I saw in my dream, that these two men went in at the gate; and lo, as they entered, they were transfigured; and they had raiment put on that shone like gold. There was also that met them, with harps and crowns, and gave them to them; the harps to praise withal, and the crowns in token of honour. Then I heard in my dream, that all the bells in the city rang again for joy; and that it was said unto them, "Enter ye into the joy of our Lord." I also heard the men themselves, that they sang with a loud voice, saying, "Blessing, honour, glory, and power, be to him that sitteth upon the throne, and to the Lamb for ever and ever (*u*)."

Now, just as the gates were opened to let in the men, I looked in after them, and behold the city shone like the sun; the streets also were paved with gold, and in them walked many men with crowns on their heads, palms in their hands, and golden harps to sing praises withal.

There were also of them that had wings; and they answered one another without intermission, saying, "Holy, Holy, Holy is the Lord." And after that, they shut up the gates; which when I had seen, I wished myself among them.

Now while I was gazing upon all these things,

(*t*) Isa. xxvi. 2. (*u*) Rev. v. 13.

I turned my head to look back, and saw Ignorance coming up to the river side: but he soon got over, and that without half the difficulty which the other two men met with. For it happened that there was then in that place one Vain-Hope a ferryman, that with his boat helped him over; so he, as the other, I saw, did ascend the hill, to come up to the gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him: but he was asked by the men that looked over the top of the gate, Whence come you? and what would you have? He answered, I have eat and drank in the presence of the King, and he has taught in our streets. Then they asked him for his certificate, that they might go in and show it to the King; so he fumbled in his bosom for one, and found none. Then said they, Have you none? But the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two Shining Ones that conducted Christian and Hopeful to the city, to go out and take Ignorance, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw on the side of the hill, and put him in there. Then I saw that there was a way to Hell, even from the gates of Heaven, as well as from the City of Destruction.

So I awoke, and behold it was a dream.

Explanatory Notes.

THE reader will surely exclaim, on the conclusion of this chapter, "Let me die the death of the righteous, and let my last end be like his!" O how different is the death of Igno-

rance! puffed up with vain hopes, he dies as people say, "like a lamb" ("has no bands in his death"); but is awfully undeceived too late, and finds, that "cursed is man, who trusteth in man, and maketh flesh his arm!"

Just before the approach of death, our pilgrims travelled through the delightful land of Beulah. The name is taken from the prophet Isaiah, and signifies, "thy land shall be married." It expresses the sweet composure of mind, which some advanced christians enjoy, when they approach the heavenly world. In this state they are represented as hearing continually the singing of birds;—their hearts being happy in the conjugal love of Christ, were constantly employed in cheerful songs of praise. The flowers now adorned the earth;—the graces of the Spirit beautified their souls, and emitted a fragrance grateful to God and man. Here was heard the turtle's voice,—they received the comfort and witness of the Holy Ghost. Here too the Sun of Righteousness irradiated their souls,—guilty fears and doubts being wholly done away. Here they beheld the city of God, and held communion by faith with the holy angels, whose province and privilege it is to minister to the saints. Here they found their hearts enlarged, and their mouths opened to abound in the high-praises of their Lord; for how could they be silent, when he had done such great things for their souls! Happy, thrice happy are they, whose evening of life is crowned with such sweet experience; and how should we pray and strive that it may be ours!

Two difficulties, and only two, yet remained to be surmounted. "Death without, and unbelief within." Death is here beautifully represented by a river. This cold flood separates the heavenly world from ours: and though passing through it is the way to glory, yet nature shudders at the thought. But it cannot be avoided. In this war there is no discharge, and it is pleasant or terrible, according to our faith.

Hopeful, agreeable to his name, was not only preserved from terror, but enabled to encourage his trembling companion, telling him the welcome news, that "he felt the bottom, and it was good." Blessed experience! If Christ is our foundation, we have nothing to fear, even in the swellings of Jordan, for death itself cannot separate us from the love of Christ. Various are the frames of dying saints. They die with equal safety, but not with equal comfort. Christian, who had generally shown much fortitude, and may be considered as a strong believer, starts and shrinks in the trying hour. This is, perhaps, not often the case with believers, who have walked like him; but it certainly may, for the Lord is sovereign in all his favours. Death is the last enemy; and Satan, if permitted, may make a terrible

onset, and show great wrath, because he knoweth that his time is short. Christian, in a great measure, lost his senses; the violence of bodily disease frequently hinders the exercise of those graces which are evident at other times. He could not recollect his former deliverances and refreshments; and, what was worse than all—troublesome thoughts of his sins, both before and after conversion, assaulted him. O let us take care not to plant thorns in our dying pillows, but to maintain a conscience void of offence, both towards God and man. At length, the cloud was dispersed, and light broke forth again. The word and promise of God was applied to his mind, and mixed with faith. Nothing but the word of God can support the soul in a dying hour. Nothing but precious faith can disarm the monster, and believer to say, "O death, where is thy sting? O grave, where is thy victory?"

We have great reason to believe, from the scriptures, and especially from the case of Lazarus, that those benevolent spirits, who minister to the saints through life, conduct the separated soul to glory. And if they rejoice when a sinner is translated from Satan's kingdom, how much more exult when the saint is transplanted to heaven!—But we must now take leave of our pilgrims, and can only congratulate them on their safe arrival in glory. It doth not yet appear what we shall be, for a veil is thrown over the glories of the upper world. A city of gold—gates of pearl—glittering robes—splendid jewels—concerts of music—diadems of beauty—crowns of glory—and palms of victory, afford but comparatively mean ideas, of what God hath prepared for them that love him. The best, and the most that can be known of it here below, is when we enjoy by faith sweet communion with Christ;—when happy in his love, and glorying in his cross, we look down with indifference and contempt on the painted beauties of this world;—when mines of gold, sceptres and crowns, are empty bubbles; and we pity their deluded owners, who know not God. With this experience we must remain content, till our appointed hour arrives, when Jesus shall say, "Come up hither"—and "enter into the joy of your Lord."

Cease, ye pilgrims, cease to mourn:
Press onward to the prize;
Soon 'twill be your happy turn
To mount the upper skies:
Yet a season, and you know,
Happy entrance will be given;
All your sorrows left below,
And earth exchang'd for heaven.

THE CONCLUSION.

NOW, Reader, I have told my dream to thee,
See if thou canst interpret it to me,
Or to thyself, or neighbour; but take heed
Of misinterpreting, for that instead
Of doing good, will but thyself abuse:
By misinterpreting, evil ensues.
Take heed also that thou be not extreme,
In playing with the outside of my dream:
Nor let my figure or similitude
Put thee into a laughter, or a feud:
Leave this for boys and fools: but as for thee,
Do thou the substance of my matter see.
Put by the curtains, look within my veil,
Turn up my metaphors, and do not fail;
There, if thou seekest them, such things thou'lt find
As will be helpful to an honest mind.
What of my dross thou findest here, be bold
To throw away, but yet preserve the gold.
What if my gold be wrapped up in ore!
None throws away the apple for the core.
But if thou shalt cast all away as vain,
I know not but 'twill make me dream again.

END OF THE FIRST PART.

THE

PILGRIM'S PROGRESS,

FROM

THIS WORLD

TO

THAT WHICH IS TO COME.

Delivered under the Similitude of

A DREAM.

PART THE SECOND.

Wherein is set forth the Manner of

The Setting-out of CHRISTIAN'S Wife and Children;
Their Dangerous JOURNEY;
And Safe ARRIVAL at the desired Country.

By JOHN BUNYAN, 1628 – 1688

To which are added,

EXPLANATORY NOTES,

By the Rev. GEORGE BURDER,

Minister of the Gospel at Coventry, and Author of "Village Sermons," &c.

THE

AUTHOR's WAY

OR SENDING FORTH

HIS SECOND PART

OF

THE PILGRIM.

GO now, my little Book, to every place,
Where my First Pilgrim has but shown his face:
Call at their door: if any say, Who's there?
Then answer thou, CHRISTIANA is here.
If they bid thee come in, then enter thou,
With all thy boys: and then thou knowest how;
Tell who they are, also from whence they came;
Perhaps they know them by their looks or name:
But if they should not, ask them yet again,
If formerly they did not entertain
One Christian, a Pilgrim? If they say
They did, and were delighted in his way,
Then let them know, that those related were
Unto him; yea, his wife and children are.

Tell them that they have left their house and home,
Are turned Pilgrims, seek a world to come:
That they have met with hardships in the way,
That they do meet with troubles night and day;
That they have trod on serpents, fought with devils,
Have also overcome a many evils.

Yea, tell them also of the next who have,
Of love to pilgrimage, been stout and brave
Defenders of that way, and how they still
Refuse this world, to do their Father's will.

Go, tell them also of those dainty things,
That pilgrimage unto the Pilgrims brings:
Let them acquainted be too, how they are
Beloved of their King, under his care;
What goodly mansions he for them provides,
Though they meet with rough winds and swelling tides;
How brave a calm they will enjoy at last,
Who to the Lord, and by his ways hold fast.

Perhaps, with heart and hand they will embrace
Thee, as they did my firstling, and will grace
Thee, as thy fellows, with good cheer and fare,
As show well they of Pilgrims lovers are.

1. Objection.

But how, if they will not believe of me
That I am truly thine; 'cause some there be
That counterfeit the Pilgrim and his name,
Seek, by disguise, to seem the very same:
And by that means have brought themselves into
The hands and houses of I know not who?

Answer.

'Tis true, some have of late to counterfeit
My Pilgrim, to their own, my title set;
Yea, others half my name and title too
Have stitched to their books, to make them do;
But yet they by their features do declare
Themselves not mine to be, whose e'er they are.

If such thou meet'st with, then thine only way
Before them all, is to say out thy say,
In thine own native language, which no man,
Now useth, nor with ease dissemble can.

If, after all, they still of you shall doubt,
Thinking that you, like Gipsies, go about,
In naughty wise, the country to defile,
Or that you seek good people to beguile
With things unwarrantable, then send for me,
And I will testify you Pilgrims be;
Yea, I will testify that only you
My Pilgrims are, and that alone will do.

2. OBJECTION.

But yet, perhaps, I may inquire for him,
Of those who wish him damned life and limb.
What shall I do, when I, at such a door
For Pilgrims ask, and they shall rage the more?

ANSWER.

Fright not thyself, my Book, for such bugbears
Are nothing else but ground for groundless fears.
My Pilgrim's book has travelled sea and land,
Yet could I never come to understand
That it was slighted, or turn'd out of door,
By any kingdom, were they rich or poor.

In France and Flanders, where men kill each other,
My Pilgrim is esteem'd a friend, a brother.

In Holland too, 'tis said, as I am told,
My Pilgrim is, with some, worth more than gold.

Highlanders, and Wild-Irish can agree
My Pilgrim should familiar with them be.
'Tis in New-England under such advance,
Receives there so much loving countenance,
As to be trimm'd, new-cloth'd, and deck'd with gems,
That it may show its features and its limbs.
Yet more; so commonly doth my Pilgrim walk,
That of him thousands daily sing and talk.

If you draw nearer home, it will appear,
My Pilgrim knows no ground of shame or fear;
City and country both will entertain
With, Welcome, Pilgrim; yet, they can't refrain
From smiling, if my Pilgrim be but by,
Or show its head in any company.

Brave gallants do my Pilgrim hug and love,
Esteem it much, yea value it above
Things of a greater bulk; yea, with delight,
Say, my lark's leg is better than a kite.

Young ladies, and young gentlewomen too,
Do no small kindness to my Pilgrim show;
Their cabinets, their bosoms, and their hearts,
My Pilgrim has, 'cause he to them imparts
His pretty riddles, in such wholesome strains,
As yield them profit double to their pains
Of reading; yea, I think I may be bold
To say, some prize him far above their gold.
The very children that do walk the street,
If they do but my holy Pilgrim meet,
Salute him will, will wish him well, and say,
He is the only stripling of the day.

They that have never seen him, yet admire
What they have heard of him, and much desire
To have his company, and hear him tell
Those Pilgrim stories which he knows so well.

Yea, some that did not love him at the first,
But call'd him fool and noddy, say they must,
Now they have seen and heard him, him commend,
And to those whom they love they do him send.

Wherefore, my Second Part, thou need'st not be
Afraid to show thy head; none can hurt thee,
That wish but well to him that went before,
'Cause thou can'st after with a second store
Of things as good, as rich, as profitable,
For young, for old, for stagg'ring, and for stable.

3. OBJECTION.

But some there be that say he laughs too loud;
And some do say, his head is in a cloud.
Some say, his words and stories are so dark,
They know not how by them to find his mark.

ANSWER.

One may (I think) say, both his laughs and cries
May well be guess'd at by his wat'ry eyes.
Some things are of that nature, as to make
One's fancy chuckle, while his heart doth ache:
When Jacob saw his Rachel with the sheep,
He did at the same time both kiss and weep.

Whereas some say, a cloud is in his head,
That doth but show his wisdom's covered
With his own mantle, and to stir the mind
To search well after what it fain would find.
Things that seem to be hid in words obscure,
Do but the godly mind the more allure,
To study what those sayings should contain,
That speak to us in such a cloudy strain.

I also know a dark similitude
Will on the curious fancy more intrude,
And will stick faster in the heart and head,
Than things from similies not borrowed.

Wherefore, my book, let no discouragement
Hinder thy travels: behold, thou art sent
To friends, not foes; to friends that will give place
To thee, my Pilgrim, and thy words embrace.

Besides, what my first Pilgrim left conceal'd,
Thou, my brave Second Pilgrim, hast reveal'd;
What Christian left lock'd up, and went his way,
Sweet Christiana opens with her key.

4. Objection.

But some love not the method of your first:-
Romance they count it, throw't away as dust.
If I should meet with such, what should I say?
Must I slight them as they slight me, or may?

Answer.

My Christiana, if with such thou meet,
By all means in all loving-wise them greet;
Render them not reviling for revile;
But if they frown; I prithee on them smile:
Perhaps 'tis nature, or some ill report,
Has made them thus despise, or thus retort.

Some love no fish, some love no cheese, and some
Love not their friends, nor their own house nor home.
Some start at pig, slight chicken, love not fowl,
More than they love a cuckoo, or an owl,
Leave such, my Christiana, to their choice,
And seek those who to find thee will rejoice;
By no means strive, but in most humble wise,
Present thee to them in thy Pilgrim's guise.

Go then, my little Book, and show to all
That entertain, and bid thee welcome shall.
What thou shalt keep close, shut up from the rest,
And wish what thou shalt show them may be blest,
To them for good, and make them choose to be
Pilgrims by better far than thee and me.

Go then, I say, tell all men who thou art:
Say, I am Christiana, and my part
Is now, with my four sons, to tell you what
It is for men to take a Pilgrim's lot.

Go also, tell them who and what they be.
That now do go on pilgrimage with thee:

Say, here's my neighbour Mercy, she is one,
That has long time with me a Pilgrim gone:
Come, see her in her virgin face, and learn
'Twixt idle ones and Pilgrims to discern.
Yea, let young damsels learn of her to prize
The world which is to come, in any wise.
When little tripping maidens follow God,
And leave old doating sinners to his rod,
'Tis like those days wherein the young ones cry'd,
Hosanna! when the old ones did deride.

Next tell them of old Honest, whom you found
With his white hairs, treading the Pilgrim's ground;
Yea, tell them how plain-hearted this man was,
How after his good Lord he bare the cross:
Perhaps with some grey-head this may prevail,
With Christ to fall in love, and sin bewail.

Tell them also, how Master Fearing went
On pilgrimage, and how the time he spent
In solitariness, with fears and cries:
And how, at last, he won the joyful prize.
He was a good man, tho' much down in spirit;
He is a good man, and doth life inherit.

Tell them of Master Feeble-Mind also,
Who not before, but still behind would go:
Show them also how he'd like t'have been slain,
And how one Great-Heart did his life regain.
This man was true of heart, tho' weak in grace,
One might true godliness read in his face.

Then tell them of Master Ready-to-halt,
A man with crutches, but much without fault:
Tell them how Master Feeble-Mind and he
Did love, and in opinion much agree;
And let all know, tho' weakness was their chance,
Yet sometimes one would sing, the other dance.

Forget not Master Valiant-for-the-truth,
That man of courage, tho' a very youth:

Tell every one his spirit was so stout,
No man could ever make him face about;
And how Great-Heart and he could not forbear,
But put down Doubting-Castle, slay Despair.

Overlook not Master Despondency,
Nor Much-afraid his daughter, tho' they lie
Under such mantles, as may make them look
(With some) as if their God had them forsook.
They softly went, but sure; and at the end
Found that the Lord of Pilgrims was their friend.
When thou hast told the world of all these things,
Then turn about, my Book, and touch these strings;
Which, if but touched, will such music make,
They'll make a cripple dance, a giant quake.

Those riddles that lie couch'd within thy breast,
Freely propound, expound: and for the rest
Of thy mysterious lines, let them remain
For those whose nimble fancies shall them gain.

Now may this little Book a blessing be
To those who love this little Book and me:
And may its buyer have no cause to say,
His money is but lost, or thrown away;
Yea, may this Second Pilgrim yield that fruit,
As may with each good Pilgrim's fancy suit;
And may it some persuade that go astray,
To turn their feet and heart to the right way,

Is the hearty Prayer of the AUTHOR,

JOHN BUNYAN.

The Pilgrim's Progress.

PART THE SECOND.

CHAP. I.

Christiana with her four Sons, and a Neighbour, set out on Pilgrimage.

COURTEOUS READER,

SOME time since, to tell you my DREAM that I had of Christian the Pilgrim, and of his dangerous journey towards the Cœlestial Country, was pleasant to me, and profitable to you. I told you then also what I saw concerning his wife and children, and how unwilling they were to go with him on pilgrimage; insomuch that he was forced to go on his progress without them; for he durst not run the danger of that destruction, which he feared would come, by staying with them in the city of Destruction. Wherefore, as I then showed you, he left them and departed.

Now it hath so happened, through the multiplicity of business, that I have been much hindered and kept back from my wonted travels into those parts where he went, and so could not, till now, obtain an opportunity to make further inquiry after whom he

left behind, that I might give an account of them. But having had some concerns that way of late, I went down again thitherward. Now having taken up my lodgings in a wood, about a mile off the place, as I slept, I dreamed again.

And as I was in my dream, behold an aged gentleman came by where I lay; and because he was to go some part of the way that I was travelling, methought I got up and went with him. So as we walked, and as travellers usually do, I was as if we fell into a discourse, and our talk happened to be about Christian, and his travels: for thus I began with the old man.

Sir, said I, what town is that there below, that lieth on the left hand of our way?

Then said Mr. Sagacity, for that was his name, it is the city of Destruction, a populous place, but possessed with a very ill-conditioned and idle sort of people.

I thought that was that city, quoth I: I went once myself through that town; and therefore I know that this report you give of it is true.

Sag. Too true; I wish I could speak truth in speaking better of them that dwell therein.

Well Sir, quoth I, then I perceive you to be a well-meaning man, and so one that takes pleasure to hear and tell of that which is good: Pray, did you never hear what happened to a man sometime ago in this town (whose name was Christian) that went on a pilgrimage up towards the higher regions?

Sag. Hear of him! ay, and I also heard of the molestations, troubles, wars, captivities, cries, groans, frights, and fears that he met with, and had in his journey; besides, I must tell you, all our country rings of him; there are but few houses that have heard of him and his doings, but have sought after and got the records of his pilgrimage; yea, I think I may say, that this hazardous journey has got many well-wishers to his ways; for though when he was here, he was a fool in every man's

mouth, yet now he is gone, he is highly commended of all. For, 'tis said, he lives bravely where he is; yea, many of them that are resolved never to run his hazards, yet have their mouths water at his gain.

They may, quoth I, well think, if they think any thing that is true, that he liveth well where he is: for now he lives at, and in the fountain of life, and has what he has without labour and sorrow, for there is no grief mixed therewith. But pray, what talk have the people about him?

Sag. Talk! the people talk strangely about him: some say, that he now walks in white; that he has a chain of gold about his neck; that he has a crown of gold, beset with pearls, upon his head (*a*). Others say, that the Shining Ones, that sometimes showed themselves to him and his journey, are become his companions, and that he is as familiar with them in the place where he is, as here one neighbour is with another. Besides, 'tis confidently affirmed concerning him, that the King of the place where he is, has bestowed upon him already a very rich and pleasant dwelling at Court, and that he every day eateth and drinketh, and walketh and talketh with him, and receiveth the smiles and favours of him that is judge of all there (*b*). Moreover, it is expected of some, that this prince, the Lord of that country, will shortly come into these parts, and will know the reason, if they can give any, why his neighbours set so little by him, and had him so much in derision, when they perceived that he would be a Pilgrim.

For they say, That now he is so in the affections of his Prince, and that his Sovereign is so much concerned with the indignities that were cast upon Christian, when he became a Pilgrim, that he will look upon all as done to himself; and no marvel, for it was for the love that he had to his Prince that he ventured as he did.

(*a*) Rev. iii. 4. chap. vi. 11. (*b*) Zech. iii. 7.

I dare say, quoth I, I am glad on't: I am glad for the poor man's sake, for that now he has rest from his labour, and for that he now reaps the benefits of his tears with joy; and for that he has got beyond the gun-shot of his enemies, and is out of the reach of them that hate him (c). I also am glad, for that a rumour of these things is noised abroad in this country; who can tell but that it may work some good effect on some that are left behind? But pray, Sir, while it is fresh in my mind, do you hear any thing of his wife and children? Poor hearts, I wonder in my mind what they do!

Sag. Who! Christiana and her sons! They are like to do well, as did Christian himself; for though they all played the fool at first, and would by no means be persuaded by either the tears or intreaties of Christian, yet second thoughts have wrought wonderfully with them; so they have plucked up, and are also gone after him.

Better and better, quoth I: but, what! wife and children and all!

Sag. 'Tis true; I can give you an account of the matter, for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

Then said I, a man may report it for a truth.

Sag. You need not fear to affirm it; I mean, that they are all gone on pilgrimage, both the good woman and her four boys. And seeing we are, as I perceive, going some considerable way together, I will give you an account of the whole matter.

This Christiana (for that was her name) from the day that she with her children betook themselves to a Pilgrim's life, after her husband was gone over the river, (Part I. p. 189.) and she could hear of him no more, her thoughts began to work in her mind. First, For that she had lost her husband, and for that the loving bond of that relation was utterly

(c) Rev. xiv. 13. Psalm cxxvi. 5, 6.

broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy cogitation in the remembrance of the loss of loving relations. This therefore of her husband did cost her many a tear. But this was not all, for Christiana did also begin to consider with herself, Whether her unbecoming behaviour towards her husband, was not one cause that she saw him no more; and that in such sort he was taken away from her. And upon this came into her mind by swarms, all her unkind, unnatural, and ungodly carriage to her dear friend; which also clogged her conscience, and did load her with guilt. She was moreover much broken with calling to remembrance the restless groans, the brinish tears, and self-bemoaning of her husband, and how she did harden her heart against all his intreaties, and loving persuasions (of her and her sons) to go with him; yea, there was not any thing that Christian either said to her, or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the caul of her heart in sunder; especially that bitter out-cry of his, "What shall I do to be saved?" (Part I. pages 1, 2.) did ring in her ears most dolefully.

Then, she said to her children, Sons, we are all undone. I have sinned away your father, and he is gone: he would have had us with him, but I would not go myself; I also hindered you of life. With that the boys fell into tears, and cried to go after their father. Oh! said Christiana, that it had been but our lots to go with him, then it had fared well with us, beyond what it is like to do now. For though I formerly foolishly imagined concerning the troubles of your father, that they proceeded of a foolish fancy that he had, or for that he was overrun with melancholy humours; yet now it will not be out of my mind, but that they sprang from another cause, to wit, for that the light of life was given him; by the help of which, as I perceive, he has

escaped the snares of death (*d*). Then they wept all again, and cried out, "Oh, Wo worth the day!"

The next night Christiana had a dream: and behold, she saw as if a broad parchment was opened before her, in which were recorded the sum of her ways; and the crimes, as she thought, looked very black upon her. Then she cried out aloud in her sleep, "Lord have mercy upon me, a sinner (*e*);" and the little children heard her.

After this, she thought she saw two very ill-favoured ones standing by her bedside, and saying, "What shall we do with this woman? for she cries "out for mercy waking and sleeping; if she be "suffered to go on as she begins, we shall lose her "as we have lost her husband. Wherefore we must, "by some way, seek to take her off from the thoughts "of what shall be hereafter, else all the world can-"not help but she will become a pilgrim."

Now she awoke in a great sweat, also a trembling was upon her; but after awhile she fell to sleeping again. And then she thought she saw Christian, her husband, in the place of bliss, among many immortals, with a harp in his hand, standing and playing upon it before One that sat on a throne, with a rainbow about his head. She saw also as if he bowed his head with his face to the paved work that was under his Prince's feet, saying, "I heartily "thank my Lord and King for bringing me into "this place." Then shouted a company of them that stood round about, and harped with their harps; but no man living could tell what they said but Christian and his companions.

Next morning, when she was up, had prayed to God, and talked with her children awhile, one knocked hard at the door; to whom she spake out, saying, "If thou comest in God's name, come in."

(*d*) Prov. xiv. 27. (*e*) Luke xviii. 13.

So he said, "Amen:" and opened the door, and saluted her with "Peace on this house." The which, when he had done, he said, Christiana, knowest thou wherefore I am come? Then she blushed and trembled, also her heart began to wax warm with desires to know from whence he came, and what his errand was to her. So he said unto her, My name is Secret, I dwell with those that are high. It is talked of where I dwell, as if thou hadst a desire to go thither; also there is a report that thou art aware of the evil thou hast formerly done to thy husband, in hardening of thy heart against his way, and in keeping of these babes in their ignorance. Christiana, the Merciful One has sent me to tell thee, that he is a God ready to forgive, and that he taketh delight to multiply the pardon of offences. He also would have thee to know, that he inviteth thee to come into his presence, to his table, and that he will feed thee with the fat of his house, and with the heritage of Jacob thy father.

There is Christian, that was thy husband, with legions more, his companions, ever beholding that face that doth minister life to beholders: and they will all be glad when they shall hear the sound of thy feet step over thy father's threshold.

Christiana at this was greatly abashed in herself, and bowed her head to the ground. This vision proceeded, and said, Christiana, here is also a letter for thee, which I have brought from thy husband's King; so she took it and opened it, but it smelt after the manner of the best perfume (*f*). Also it was written in letters of gold. The contents of the letter was this; That the King would have her to do as did Christian her husband, for that was the way to come to his city, and to dwell in his presence with joy for ever. At this the good woman was quite overcome: so she cried out to her visiter,

(*f*) Song i. 3.

Sir, will you carry me and my children with you, that we may also go and worship the King?

Then said the visiter: Christiana! the bitter is before the sweet. Thou must through troubles, as he did, that went before thee, enter this cœlestial city, wherefore I advise thee to do as did Christian thy husband: go to the Wicket-gate yonder over the plain, for that stands in the head of the way up which thou must go, and I wish thee all good speed. Also I advise thee that thou put this letter in thy bosom; that thou read therein to thyself, and to thy children, until they have got it by heart, for it is one of the songs that thou must sing while thou art in this house of thy pilgrimage (*g*). Also this thou must deliver in at the farther gate.

Now, I saw in my dream, that this old gentlman, as he told me this story, did himself seem to be greatly affected therewith: he moreover proceeded, and said—So Christiana called her sons together, and began to address herself unto them: My sons, I have, as you may perceive, been of late under much exercise in my soul, about the death of your father; not for that I doubt at all of his happiness, for I am satisfied now that he is well. I have been also much affected with due thoughts of mine own state and yours, which I verily believe is by nature miserable. My carriage also to your father in his distress is a great load on my conscience: for I hardened both my own heart and yours against him, and refused to go with him on pilgrimage.

The thoughts of these things would now kill me outright, but that for a dream which I had last night, and but that for the encouragement that this stranger has given me this morning. Come, my children, let us pack up, and begone to the gate that leads to that cœlestial country, that we may see your father,

(*g*) Psalm cxix. 54.

and be with him and his companions in peace, according to the laws of that land.

Then did her children burst out into tears, for joy that the heart of their mother was so inclined: so their visiter bid them farewell: and they began to prepare to set out on their journey.

But while they were thus about to be gone, two of the women that were Christiana's neighbours came up to her house, and knocked at the door. To whom she said as before. At this the women were stunned, for this kind of language they used not to hear or to perceive to drop from the lips of Christiana. Yet they came in: but behold, they found the good woman preparing to be gone from her house.

So they began, and said, Neighbour, pray what is your meaning by this?

Christiana answered, and said to the eldest of them, whose name was Mrs. Timorous, I am preparing for a journey. (This Timorous was daughter to him that met Christian upon the hill of Difficulty, and would have had him gone back for fear of the lions).—See Part I. p. 46.

Tim. For what journey, I pray you?

Christ. Even to go after my old husband; and with that she fell a weeping.

Tim. I hope not so, good neighbour; pray, for your poor children's sake, do not so unwomanly cast away yourself.

Christ. Nay, my children shall go with me, not one of them is willing to stay behind.

Tim. I wonder in my heart, what or who has brought you into this mind.

Christ. Oh, neighbour, knew you but as much as I do, I doubt not but that you would go along with me.

Tim. Prithee, what new knowledge hast thou got, that so worketh off thy mind from thy friends, and that tempteth thee to go nobody knows where?

Christ. Then Christiana replied, I have been sorely afflicted since my husband's departure from me; but especially since he went over the river. But

that which troubleth me most, is my churlish carriage to him when he was under his distress. Besides, I am now, as he was then; nothing will serve me but going on pilgrimage. I was dreaming last night that I saw him. O that my soul was with him! He dwelleth in the presence of the King of the country; he sits and eats with him at his table; he is become a companion of immortals, and has a house now given him to dwell in, to which the best palaces on earth, if compared, seem to me but as a dunghill (*h*). The Prince of the palace has also sent for me, with promises of entertainment, if I shall come to him; his messenger was here even now, and brought me a letter, which invites me to come. And with that she plucked out her letter and read it, and said to them, What now will you say to this?

Tim. Oh! the madness that has possessed thee and thy husband! to run yourselves upon such difficulties! You have heard, I am sure, what your husband did meet with, even, in a manner, at the first step that he took on his way, as our neighbour Obstinate can yet testify, for he went along with him; yea, and Pliable too, until they, like wise men, were afraid to go any further. (See Part I. p. 6—10.) We also heard, over and above, how he met with lions, Apollyon, and the Shadow of Death, and many other things. Nor is the danger that he met with at Vanity Fair to be forgotten by thee; for if he, though a man, was so hard put to it, what canst thou, being but a poor woman, do? Consider also, that these four sweet babes are thy children, thy flesh, and thy bones. Therefore, though thou shouldest be so rash as to cast away thyself; yet for the sake of the fruit of thy body, keep thou at home.

But Christiana said unto her, Tempt me not, my neighbour; I have now a prize put into my hand, to get gain, and I should be a fool of the greatest sort, if I should have no heart to strike in with the

(*h*) 2 Cor. v. 1—4

opportunity. And for that you tell me of all these troubles that I am like to meet with in the way, they are so far from being to me a discouragement, that they show I am in the right. The bitter must come before the sweet, and that also will make the sweet the sweeter. Wherefore since you came not to my house in God's name, as I said, I pray you be gone, and do not disquiet me farther.

Then Timorous also reviled her, and said to her fellow, Come, neighbour Mercy, let's leave her in her own hands; she scorns our counsel and company. But Mercy was at a stand, and could not so readily comply with her neighbour, and that for a two-fold reason: 1st. Her bowels yearned over Christiana. So she said within herself, if my neighbour will be gone, I will go a little way with her, and help her. 2dly, Her bowels yearned over her own soul (for what Christiana had said, had taken some hold upon her mind). Wherefore she said within herself again, I will yet have more talk with this Christiana, and if I find truth and life in what she shall say, myself with my heart shall also go with her. Wherefore Mercy began thus to reply to her neighbour Timorous.

Mercy. Neighbour, I did indeed come with you to see Christiana this morning; and since she is, as you see, a taking her last farewell of the country, I think to walk this sun-shiny morning a little with her, to help her on that way. But she told her not of the second reason, but kept it to herself.

Tim. Well, I see you have a mind to go a fooling too; but take heed in time and be wise: while we are out danger, we are out; but when we are in, we are in. So Mrs. Timorous returned to her house, and Christiana betook herself to her journey. But when Timorous was got home to her house, she sends for some of her neighbours, to wit, Mrs. Bat's-Eyes, Mrs. Inconsiderate, Mrs. Light-mind, and Mrs. Know-nothing. So when they were come to her house, she falls to telling of the story of

Christiana, and of her intended journey. And thus she began her tale:

Tim. Neighbours, having but little to do this morning, I went to give Christiana a visit; and when I came at the door, I knocked, as you know it is our custom: and she answered, "If you come in God's name, come in." So in I went, thinking all was well; but when I came in, I found her preparing herself to depart the town, she, and also her children. So I asked her what was her meaning by that? And she told me in short, That she was now of a mind to go on pilgrimage, as did her husband. She told me also a dream that she had, and how the King of the country, where her husband was, had sent her an inviting letter to come thither.

Then said Mrs. Know-nothing. And what do you think she will go?

Tim. Ay, go she will, whatever comes on't: and methinks I know it by this; for that which was my great argument to persuade her to stay at home (to wit, the troubles she was like to meet with in the way) is one great argument with her, to put her forward on her journey. For she told me in so many words, The bitter goes before the sweet: yea, and forasmuch as it doth, it makes the sweet the sweeter.

Mrs. *Bat's-Eyes.* Oh, this blind and foolish woman, said she; and will she not take warning by her husband's afflictions? For my part, I see, if he were here again, he would rest him content in a whole skin, and never run so many hazards for nothing.

Mrs. Inconsiderate also replied, saying, Away with such fantastical fools from the town; a good riddance, for my part, I say, of her; should she stay where she dwells, and retain this mind, who could live quietly by her? for she will either be dumpish or unneighbourly, to talk of such matters as no wise body can abide; wherefore, for my part, I shall never be sorry for her departure; let her go, and let better come in her room; it was never a good world since these whimsical fools dwelt in it.

Isaac Taylor del. & sculp.

Mrs Timorous relating Christiana's departure to her neighbours, Mrs Bats-eyes, Mrs Inconsiderate, Mrs Light-mind, and Mrs Know-nothing.

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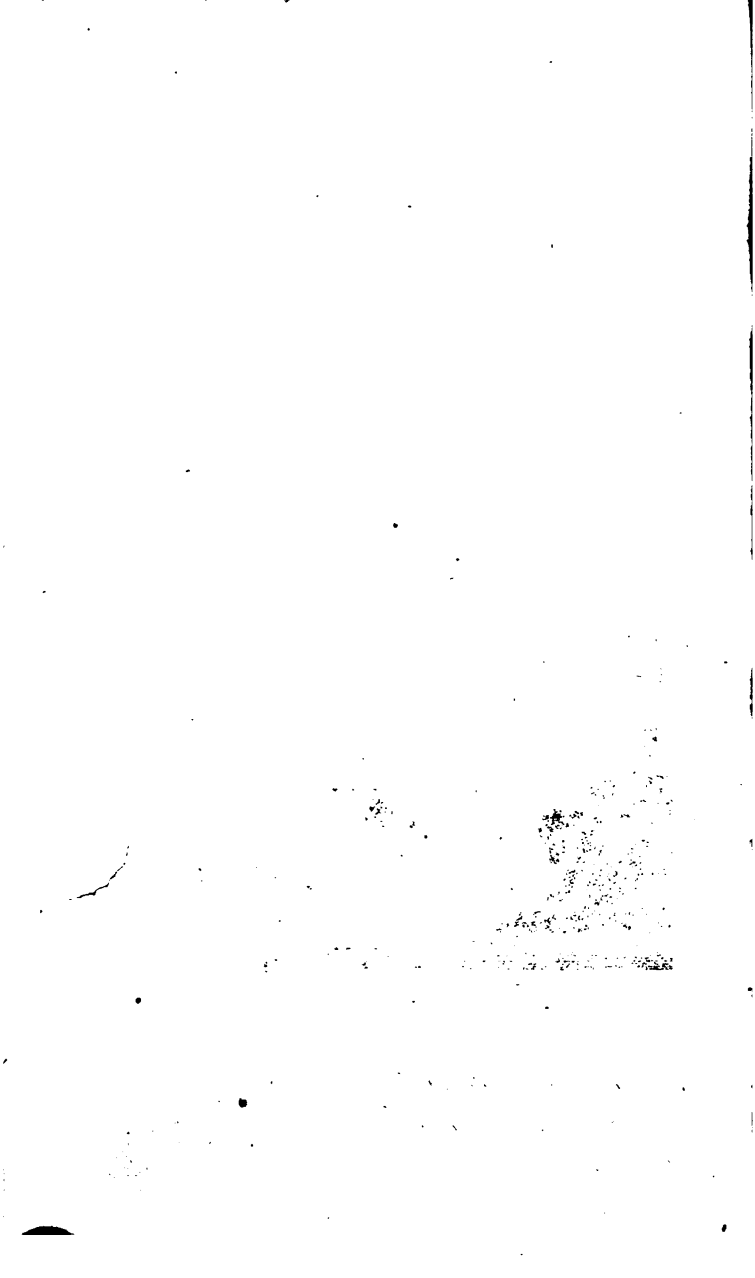

Then Mrs. Light-mind added as followeth: Come, put this kind of talk away. I was yesterday at Madam Wanton's, where we were as merry as the maids. (See Part I. p. 80.) For who do you think should be there but I, and Mrs. Love-the-flesh, and three or four more, with Mrs. Lechery, Mrs. Filth, and some others: so there we had music, and dancing, and what else was meet to fill up the pleasure. And I dare say, my lady herself is an admirable well-bred gentlewoman, and Mr. Lechery is as pretty a fellow.

By this time Christiana was got on her way, and Mercy went along with her: so as they went, her children being there also, Christiana began to discourse: And Mercy, said Christiana, I take this as an unexpected favour, that thou shouldest set foot out of doors with me, to accompany me a little in my way.

Mercy. Then said young Mercy, (for she was but young), If I thought it would be to purpose to go with you, I would never go near the town.

Christ. Well, Mercy, said Christiana, cast in thy lot with me, I well know what will be the end of our pilgrimage; my husband is where he would not but be for all the gold in the Spanish mines. Nor shalt thou be rejected, though thou goest but upon my invitation. The King, who hath sent for me and children, is one that delighteth in mercy. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant. Yet we will have all things in common betwixt thee and me, only go along with me.

Mercy. But how shall I be ascertained that I also should be entertained? Had I this hope from one that can tell, I would make no stick at all, but would go, being helped by him that can help, though the way was never so tedious.

Christ. Well, loving Mercy, I will tell thee what thou shalt do; go with me to the Wicket-gate, and there I will further inquire for thee; and if there

thou shalt not meet with encouragement, I will be content that thou return to thy place; I also will pay thee for thy kindness which thou showest to me and my children, in the accompanying of us in our way as thou dost.

Mercy. Then will I go thither, and will take what shall follow; and the Lord grant that my lot may there fall, even as the King of Heaven shall have his heart upon me.

Christiana was then glad at her heart, not only that she had a companion, but also for that she had prevailed with this poor maid to fall in love with her own salvation. So they went on together, and Mercy began to weep. Then said Christiana, Wherefore weepeth my sister so?

Mercy. Alas! said she, who can but lament, that shall but rightly consider what a state and condition my poor relations are in, that yet remain in our sinful town: and that which makes my grief the more, is because they have no instruction, nor any to tell them what is to come.

Christ. Bowels become pilgrims: and thou dost for thy friends, as my good Christian did for me when he left me; he mourned for that I would not heed nor regard him, but his Lord and ours did gather up his tears, and put them into his bottle, and now both I and thou, and these my sweet babes, are reaping the fruit and benefit of them. I hope, Mercy, that these tears of thine will not be lost; for the truth hath said, "That they that sow in tears, shall reap in joy and singing. And he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," Psalm cxxvi. 5, 6.

Then said Mercy;

Let the most Blessed be my guide,
If't be his blessed will,
Unto his gate, into his fold,
Up to his holy hill:

And never let him suffer me
To swerve, or turn aside,
From his free grace, and holy ways,
Whate'er shall me betide.
And let him gather them of mine,
That I have left behind;
Lord, make them pray they may be thine,
With all their heart and mind.

Explanatory Notes.

THOUGH the second part of the Pilgrim's Progress will not strike the reader with the novelty of the first, because the same scenes are repeated; yet they are presented with such agreeable variations, as make it an equal source of profit and delight. The author explains, in this part, what was left more dark in the first, as he tells us in his Preface. On this account the Explanatory NOTES will be brief on those parts already noticed, while the newer matter will be more largely improved. The second part is peculiarly adapted to direct and encourage female christians, and young persons; and it is hoped will be particularly attended to by such. It is, perhaps, needless to remark, that no reasonable doubt can be entertained as to the authenticity of this work: Mr. Bunyan cannot be imitated; and the sweet simplicity that characterises the first part, is equally obvious in the second.

IT is no wonder that the opinions of the world concerning real christian should be strange and various, since even "the great things of God's law" are accounted "strange," by the carnal mind Yet it is observable, that those who could not speak a good word of Christian in his life-time, commended him greatly when dead. This is a common case, and fulfils that scripture, "The memory of the just is blessed." All men wish to go to heaven, and they are sure that the godly do: "their minds therefore water at a pilgrim's gains, while they are resolved never to run a pilgrim's hazards."

"O let me die his death!"—all nature cries:
"Then live his life."—All nature falters there.

However, this may help to encourage us under the weight of reproach. Let every saint commit his character, as well as his soul, to Christ; the latter he will safely keep, the former he will fully vindicate. He has now a witness for his

people in every man's conscience; and he will one day reckon with ungodly sinners, for "all their hard speeches," which they have uttered against them," Jude 15.

The first serious thoughts which impressed the mind of Christiana, commenced at her husband's death. Nature felt the heavy loss, and sovereign grace improved the feelings of nature. Happy is that death which brings the believer to heaven, and the surviving relative to Christ;—which opens the gate of glory to one, and the door of conversion to the other! Then all her unkind treatment of Christian, on account of religion, rushed into her memory, and stung her with the keenest remorse. "Mark this, you who are churlish to godly relations:" should you survive them, every bitter word, and every ungenerous action, will prove a dagger to your breast, and you will be ready to think yourself their murderer. Happy for her, she recollected also, the deep concern her husband felt for his soul, and especially his bitter outcry, "What shall I do to be saved!" This concern, which she once despised, became her own; and she was convinced, that what she then thought madness and folly, was the perfection of human wisdom. Let this be a spur to the diligence of professors, to pray and labour hard for the conversion of their relations. The seed they sow in tears, and prayers, and entreaties, may be buried long in the dust, and never shoot a blade while they live: but "who can tell?"—It may spring up when they are in glory, and angels may bring them the welcome news!

The trouble of Christiana's mind could not be concealed; she soon communicated it to her children. Every serious mother will seek the spiritual good of her offspring, and especially of the fatherless; or, when the father, like Gallio, "cares for none of these things." No wonder, that in this afflicted state, her very dreams should be religious. "Mercy" was her cry, sleeping and waking. But "mark (says the margin), mark the quintessence of hell;" the devils (as she dreamed) consulted how to divert her thoughts from eternal things; "or," said they, "we shall lose her for ever, and all the world cannot hinder her from becoming a pilgrim." How many study to do the devil's work, in stifling the convictions of serious minds! but, blessed be God, neither devils nor men shall succeed, but invincible grace shall prevail! Christiana was favoured with an help against her discouragements—she dreamed that she saw her husband happy with immortals, shouting the praise of his Prince. A word of caution may be proper here. Dreams are sometimes of use, to warn and encourage a christian, and seem to be really from God; but great caution is necessary, lest they mislead us, as

they often do weak and enthusiastic persons; and they should never be depended on, as the ground of our hope, or the test of our state. The word of God is the christian's guide; and those who duly prize it, will be jealous of putting any thing in its place.

Soon was the conversion of Christiana publicly known, by her speech and behaviour, which occasioned the reproach of her neighbours. But the secret of the Lord is with them that fear him (Psalm xxv. 14.); and the hope of pardon, and acceptance with God, prevailed against all opposition. In vain are the objections urged by Mrs. Timorous. To a soul born of God, heaven is worth every thing, and every thing will be ventured for it. The invitation of Christ in the gospel, intimated by the letter brought by Secret, was a stronger inducement for her going, than all the world could propose for her staying at home. The secret influence of God on the mind, will powerfully persuade a man to leave all for Christ. She admitted that danger must be expected, and this was one argument with her to go, for "the bitter must come before the sweet." Excellent maxim indeed! Let every christian pilgrim adopt it, and let it be an answer to fleshly reasonings, whenever they would impede our progress to heaven.

We have now another, and a very amiable character introduced. Mercy, a neighbour of a sweet natural disposition, was inclined to accompany Christiana a little way; partly through affection to her, and partly through concern for her own soul. It was grace alone that made the difference between her and Mrs. Timorous, for both had listened to Christiana's story. Thus it is under the preached word; one is taken, another left. While the wretched crew of carnal females were profanely ridiculing our pious pilgrims, the Lord was sweetly working on the mind of this young disciple, and accompanying the heavenly eloquence of Christiana with divine power. O for more of this persuasion, that, like her, we might travail in birth for the conversion of souls? This is the true love of our neighbour; this is fulfilling the royal law. And O how happy are they, who are instrumental in causing any to "fall in love with their own salvation!"

Poor Mercy, not being called in the remarkable manner of some others, was tempted to doubt whether she was called at all. The author's judgment appears in this circumstance; he well knew that many of his readers, finding nothing in their own experience so striking as in that of Christian and his wife, would suspect the reality of their call. This is frequently the case with persons of a moral character, and mild disposition, especially if they have had a religious education.

But Mercy clearly discovered a work of grace on her heart. She was anxious about her acceptance at last—she began to pray—she threw herself on the mere mercy of Christ's heart, and proved "the bowels of a pilgrim," by lamenting the sad condition of her carnal relations. Happy are those, who have these marks of a christian, though they cannot ascertain the particular time or mean of their conversion.

CHAP. II.

Christiana, Mercy, and the Children, pass the Slough with safety, and are kindly received at the Wicket-gate.

NOW my old friend proceeded, and said:—But when Christiana came to the Slough of Despond, she began to be at a stand; for, said she, This is the place in which my dear husband had like to have been smothered with mud. (See Part I. p. 9—11.) She perceived also, that notwithstanding the command of the King to make this place for pilgrims good, yet it was rather worse than formerly: So I asked if that was true? Yes, said the old gentleman, too true: for many there be, that pretend to be the King's labourers, and say they are for mending the King's highways, that bring dirt and dung instead of stones, and so mar instead of mending. Here Christiana, therefore, and her boys did make a stand; but said Mercy, Come, let us venture, only let us be wary. Then they looked well to their steps, and made a shift to get staggering over.

Yet Christiana had like to have been in, and that not once or twice. Now they had no sooner got over, but they thought they heard words that said unto them, "Blessed is she that believeth, for there shall be a performance of what has been told her from the Lord."

Then they went on again; and said Mercy to Christiana, Had I as good ground to hope for a

loving reception at the Wicket-gate as you, I think no Slough of Despond would discourage me.

Well, said the other, you know your sore, and I know mine; and good friend, we shall all have enough of evil before we come to our journey's end. For it cannot be imagined, that the people that design to attain such excellent glories as we do, and that are so envied that happiness as we are, but that we shall meet with what fears and snares, with what troubles and afflictions, they can possibly assault us with, that hate us.

And now Mr. Sagacity left me to dream out my dream by myself. Wherefore, methought I saw Christiana, and Mercy, and the boys, go all of them up to the gate: to which, when they came, they betook themselves to a short debate, about how they must manage their calling at the gate; and what should be said unto him that did open unto them So it was concluded, since Christiana was the eldest, that she should knock for entrance, and that she should speak to him that did open for the rest.

So Christiana began to knock; and as her poor husband did, she knocked, and knocked again. (See Part I. p. 24.) But instead of any that answered, they all thought that they heard as if a dog came barking upon them. A dog, and a great one too, and this made the women and children afraid. Nor durst they for a while to knock any more, for fear the mastiff should fly upon them. Now, therefore, they were greatly tumbled up and down in their minds, and knew not what to do: knock they durst not, for fear of the dog; go back they durst not, for fear the keeper of the gate shou'd espy them as they so went, and be offended with them: at last they thought of knocking again, and knocking more vehemently than they did at first. Then said the keeper of the gate, Who is there? So the dog left off to bark, and he opened unto them.

Then Christiana made low obeisance, and said, Let not our Lord be offended with his hand-

maidens, for that we have knocked at his princely gate. Then said the keeper, Whence came ye? and what is it that you would have?

Christiana answered, We are come from whence Christian did come, and upon the same errand as he; to wit, to be, if it should please you, graciously admitted, by this gate, into the way that leads unto the cœlestial city. And I answer, my Lord, in the next place, that I am Christiana, once the wife of Christian, that now is gotten above.

With that the keeper of the gate did marvel, saying, What is she now become a pilgrim, that but awhile ago abhorred that life? Then she bowed her head and said, Yea, and so are these my sweet babes also.

Then he took her by the hand, and let her in; and said also, "Suffer the little children to come unto me;" and with that he shut up the gate. This done, he called to a trumpeter that was above, over the gate, to entertain Christiana with shouting, and sound of trumpet, for joy. So he obeyed and sounded, and filled the air with his melodious notes.

Now all this while poor Mercy did stand without, trembling and crying, for fear that she was rejected. But when Christiana had gotten admittance for herself and her boys, then she began to make intercession for mercy.

Christ. And she said, My Lord, I have a companion of mine that stands yet without, that is come hither upon the same account as myself: one that is much dejected in her mind, for that she comes, as she thinks, without sending for; whereas I was sent to by my husband's King to come.

Now Mercy began to be very impatient, and each minute was as long to her as an hour; wherefore she prevented Christiana from a fuller interceding for her, by knocking at the gate herself. And she knocked then so loud, that she made Christiana to

start. Then said the keeper of the gate, Who is there? And Christiana said, It is my friend.

So he opened the gate and looked out, but Mercy, was fallen down without in a swoon, for she fainted, and was afraid that no gate would be opened to her.

Then he took her by the hand, and said, Damsel, I bid thee arise.

O, Sir, said she, I am faint; there is scarce life left in me. But he answered, that one said, "When my soul fainted within me, I remembered the Lord, and my prayer came in unto thee, into thine holy temple (*a*)." Fear not, but stand upon thy feet, and tell me wherefore thou art come.

Mercy. I am come for that unto which I was never invited, as my friend Christiana was. Her's was from the King, and mine was but from her. Wherefore I presume.

Did she desire thee to come with her to this place?

Mercy. Yes; and as my Lord sees, I am come. And if there is any grace or forgiveness of sins to spare, I beseech that thy poor hand-maid may be partaker thereof.

Then he took her again by the hand, and let her gently in, and said, I pray for all them that believe on me, by what means soever they come unto me. Then said he to those that stood by, fetch something and give it Mercy to smell on, thereby to stay her fainting: so they fetched her a bundle of myrrh. A while after, she was revived.

And now was Christiana, and her boys, and Mercy, received of the Lord at the head of the way, and spoke kindly unto by him. Then said they yet farther unto him, We are sorry for our sins, and beg of our Lord his pardon, and farther information what we must do.

I grant pardon, said he, by word and deed; by word, in the promise of forgiveness; by deed, in the way I obtained it. Take the first from my lips with a kiss, and the other as it shall be revealed (*b*).

(*a*) Jonah ii. 7. (*b*) Song i. 2. John xx. 20.

Now I saw in my dream, that he spake many good words unto them, whereby they were greatly gladdened. He also had them up to the top of the gate, and showed them by what deed they were saved; and told them withal, That that sight they would have again as they went along in the way, to their comfort.

So he left them awhile in a summer parlour below, where they entered into talk by themselves; and thus Christiana began: O Lord, how glad am I that we are got in hither!

Mercy. So you well may; but I of all have cause to leap for joy.

Chriſt. I thought one time as I stood at the gate, (because I had knocked and none did answer) that all our labour had been lost, especially when that ugly cur made such a heavy barking at us.

Mercy. But my worst fear was, after I saw that you was taken into favour, and that I was left behind: now, thought I, it is fulfilled which is written; "Two women shall be grinding together, the one shall be taken, and the other left (*c*)." I had much ado to forbear crying out, "Undone!"

And afraid I was to knock any more; but when I looked up to what was written over the gate, I took courage. (See Part I. p. 24.) I also thought that I must either knock again, or die; So I knocked, but I cannot tell how; for my spirit now struggled between life and death.

Chriſt. Can you not tell how you knocked? I am sure your knocks were so earnest, that the very sound made me start; I thought I never heard such knocking in all my life; I thought you would come in by a violent hand, or take the kingdom by storm (*d*).

Mercy. Alas! to be in my case, who that so was, could but have done so? You saw that the door was shut upon me, and that there was a most cruel dog thereabout. Who, I say, that was so faint-

(*c*) Matt. xxiv. 41. (*d*) Matt. xi. 12.

hearted as I, would not have knocked with all their might? But pray, what said my Lord unto my rudeness? Was he not angry with me?

Chr. When he heard your lumbering noise, he gave a wonderful innocent smile: I believe what you did pleased him well, for he showed no sign to the contrary. But I marvel in my heart why he keeps such a dog; had I known that before, I should not have had heart enough to have ventured myself in this manner. But now we are in, we are in, and I am glad with all my heart.

Mercy. I will ask, if you please, next time he comes down, why he keeps such a filthy cur in his yard; I hope he will not take it amiss.

Do so, said the children, and persuade him to hang him, for we are afraid he will bite us when we go hence.

So at last he came down to them again, and Mercy fell to the ground on her face, before him, and worshipped, and said, Let my Lord accept the sacrifice of praise which I now offer unto him with the calves of my lips.

So he said unto her, Peace be to thee, stand up. But she continued upon her face, and said, "Righteous art thou, O Lord, when I plead with thee; let me talk with thee of thy judgments (*e*)." Wherefore dost thou keep so cruel a dog in thy yard, at the sight of which, such women and children, as we, are ready to fly from the gate for fear?

He answered and said, That dog has another owner; he also is kept close in another man's ground, only my pilgrims hear his barking: he belongs to the castle which you see there at a distance, but can come up to the wall of this place. (See Part I. p. 24.) He has frighted many an honest pilgrim from worse to better, by the great voice of his roaring. Indeed, he that owneth him doth not keep him out of any good-will to me or mine, but

(*e*) Jer. xii. 1, 2.

with intent to keep the pilgrims from coming to me, and that they may be afraid to come and knock at this gate of entrance. Sometimes also he has broken out and has worried some that I loved; but I take all at present patiently. I also give my pilgrims timely help, so that they are not delivered up to his power, to do to them what his doggish nature would prompt him to do. But what, my purchased one! might it not be expected thou wouldest have known so much before hand, as not to have been afraid of a dog?

The beggars that go from door to door, will, rather than they will lose a supposed alms, run the hazard of the bawling, barking, and biting too of a dog: and shall a dog, in another man's yard, a dog whose barking I turn to the profit of pilgrims, keep any from coming to me? I deliver them from the lions, and my darling from the power of the dog.

Mercy. Then said Mercy, I confess my ignorance: I speak what I understand not; I acknowledge that thou dost all things well.

Then Christiana began to talk of their journey, and to inquire after the way. So he fed them, washed their feet, and set them in the way of his steps, according as he had dealt with her husband before. So I saw in my dream, that they went on their way, and the weather was comfortable to them.

Then Christiana began to sing, saying,

Bless'd be the day that I began
A pilgrim for to be;
And blessed also be the man,
That thereto moved me.
'Tis true, 'twas long e'er I began
To seek to live for ever:
But now I run fast as I can;
'Tis better late than never.
Our tears to joy, our fears to faith,
Are turned as we see;
That our beginning (as one saith)
Shows what our end will be.

Explanatory Notes.

WE have here a pleasing account of the reception of our Pilgrims at the gate. The reader, it is hoped, need not be reminded, that the Gate signifies Christ. We are never in the way to heaven, till we believe in him. Christiana and her companions passed the Slough without danger, but not without fear. The legality of our minds before we come to Christ, creates many distressing doubts; and they are sometimes increased by legal preachers. Some, instead of directing the poor sinner to Christ, just as he is, insist on the necessity of some previous qualifications, as conditions of acceptance and warrant for faith: but "Blessed are they who believe, for there shall be a performance of those things which were told them by the Lord."

The way of coming to Christ, is by prayer; and "prayer should be made with consideration and fear, as well as in faith and hope." This is intended by the consultation of the pilgrims how they must manage their calling at the Gate. Christiana knocked again and again; intimating the necessity of repeated and importunate prayer. We must wait, as well as pray. She was graciously admitted. Never, never did a perishing soul apply to Christ for mercy, and was refused. The young ones too were readily received: O that this might encourage young persons to come to Christ! "for they that seek him early, shall find him," Prov. viii. 17. The sound of a trumpet announced their admission—for there is joy in heaven when a sinner is converted to God. Mercy also knocked aloud, though even fainting with fear of rejection. Mark this, says the author;—let every reader, who, like Mercy, doubts of his call, because wrought upon through a religious education, or the persuasion of friends, let him observe, that all are received by Christ, "by what means so ever they come unto him."

The barking of a fierce dog near the gate, is a fit representation of Satan's opposition to praying souls; for he is an avowed enemy to prayer. Many convinced souls are so terrified by his temptations, that they are ready to leave off praying entirely. But let them "resist the devil, and he will fly from them," James iv. 7. Prayer will silence him. Mercy expostulated with her Lord about the dog. Many are surprised that he, who has such love for pilgrims, should permit the enemy to molest them: but he has wise ends to answer by it;—Many a pilgrim," said he, "is frighted from worse to better, by his roaring." The shepherd, who ten-

derly loves his flock, yet keeps a dog, whose barking often drives them together, and fetches them back when wandering. The believer, acquainted with the Lord's gracious designs in these things, will "acquiesce in his wisdom," and with those who beheld his miracles on earth, will be "astonished beyond measure, and say, He hath done all things well," Mark vii. 37.

CHAP. III.

The Pilgrims are assaulted, but relieved—Are entertained at the Interpreter's house.

NOW there was on the other side of the wall, that fenced in the way up which Christiana and her companions were to go, a garden, and that belonged to him whose was that barking dog, of whom mention was made before. And some of the fruit trees that grew in the garden shot their branches upon the wall; and being mellow, they that found them did gather them up and eat of them to their hurt. So Christiana's boys, as boys are apt to do, being pleased with the trees, and with the fruit that did hang thereon, did pluck them, and began to eat. Their mother did also chide them for so doing, but still the boys went on.

Well, said she, my sons, you transgress, for that fruit is none of ours; but she did not know that they did belong to the enemy: I'll warrant you, if she had, she would have been ready to die for fear. But that passed, and they went on their way. Now, by that they were gone about two bows-shot from the place that led them into the way, they espied two very ill-favoured ones coming down apace to meet them. With that Christiana, and Mercy, her friend, covered themselves with their veils, and kept also on their journey: the children also went on before; so at last they met together. Then they that

came down to meet them, came just up to the women, as if they would embrace them; but Christiana said, Stand back, or go peaceably as you should. But these two, as men that are deaf, regarded not Christiana's words, but began to lay hands upon them; at that Christiana waxed very wroth, and spurned at them with her feet. Mercy also, as well as she could, did what she could to shift them. Christiana again said to them, Stand back, and be gone, for we have no money to lose, being pilgrims, as you see, and such too as live upon the charity of our friends.

Ill-Fav. Then said one of the two men, We make no assault upon you for money; but we are come out to tell you, that if you will but grant one small request, which we shall ask, we will make women of you for ever.

Christ. Now Christiana, imagining what they should mean, made answer again, We will neither hear, nor regard, nor yield to what you shall ask. We are in haste, and cannot stay: our business is of the last importance: so again she and her companions made a fresh essay to go past them; but they letted them in their way.

Ill-Fav. And they said, We intend no hurt to your lives; 'tis another thing we would have.

Christ. Ay, quoth Christiana, you would have us body and soul; for I know 'tis for that you are come; but we will rather die upon the spot, than suffer ourselves to be brought into such snares, as shall hazard our well-being hereafter; and with that they both shrieked out and cried, Murder, murder! and so put themselves under those laws that are provided for the protection of women (*a*). But the men still made their approach upon them, with a design to prevail against them. They therefore cried out again.

(*a*) Deut. xxii. 23, 26, 27.

Now they being, as I said, not far from the gate, in at which they came, their voice was heard from where they were, thither: wherefore some of the house came out, and knowing that it was Christiana's tongue, they made haste to their relief. But by that they were got within sight of them, the women were in a very great scuffle; the children also stood crying by. Then did he that came in for their relief, call out to the ruffians, saying, What is that thing you do? would you make my Lord's people to transgress? He also attempted to take them, but they did make their escape over the wall into the garden of the man to whom the great dog belonged; so the dog became their protector. This Reliever then came up to the women, and asked them how they did? So they answered, We thank thy Prince, pretty well, only we have been somewhat affrighted; we thank thee also, for that thou comest in to our help, for otherwise we had been overcome.

Reliever. So after a few more words, this Reliever said as followeth: I marvelled much, when you was entertained at the gate above, seeing, you know, that ye were but weak women, that you petitioned not the Lord for a conductor: then might you have avoided these troubles and dangers; he would have granted you one.

Christ. Alas! said Christiana, we were so taken with our present blessing, that dangers to come were forgotten by us: beside, who could have thought, that so near the King's palace, there should have lurked such naughty ones? Indeed, it had been well for us, had we asked our Lord for one; but since our Lord knew it would be for our profit, I wonder he sent not one along with us.

Rel. It is not always necessary to grant things not asked for, lest by so doing they become of little esteem: but when the want of a thing is felt, it then comes under, in the eyes of him that feels it, that estimate, that properly is its due, and so consequently will be hereafter used. Had my Lord

granted you a conductor, you would not neither so have bewailed that oversight of yours, in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary.

Christ. Shall we go back again to my Lord, and confess our folly, and ask one?

Rel. Your confession of your folly I will present him with: to go back again, you need not; for in all places where you shall come, you will find no want at all; for in every of my Lord's lodgings, which he has prepared for the reception of his pilgrims, there is sufficient to furnish them against all attempts whatsoever. But, as I said, he will be inquired of by them that do it for them (*b*). And it is a poor thing that is not worth asking for. When he had thus said, he went back to his place, and the pilgrims went on their way.

Mercy. Then said Mercy, What a sudden blank is here! I made account we had been past all danger, and that we should never sorrow more.

Christ. Thy innocency, my sister, said Christiana to Mercy, may excuse thee much; but as for me, my fault is so much the greater, for that I saw this danger before I came out of the doors, and yet did not provide for it, when provision might have been had. I am much to be blamed.

Mercy. Then said Mercy, How knew you this before you came from home? Pray open to me this riddle.

Christ. Why, I will tell you: before I set foot out of doors, one night, as I lay in my bed, I had a dream about this: for methought I saw two men, as like these as ever the world they could look, stand at my bed's feet, plotting how they might prevent my salvation. I will tell you their very words: they said, (it was when I was in my troubles) What shall we do with this woman? for she cries out

(*b*) Ezek. xxxvi. 37.

waking and sleeping, for forgiveness; if she be suffered to go on as she begins, we shall lose her, as we have lost her husband. This, you know, might have made me take heed, and have provided when provision might have been had.

Mercy. Well, said Mercy, as by this neglect we have an occasion ministered unto us, to behold our imperfections: so our Lord has taken occasion thereby to make manifest the riches of his grace; for he, as we see, has followed us with unasked kindness, and has delivered us from their hands that were stronger than we, of his mere good pleasure.

Thus now when they had talked away a little more time, they drew near to a house which stood in the way, which house was built for the relief of pilgrims, as you will find more fully related in the first part of the records of The Pilgrim's Progress.—See Part I. p. 28, &c. So they drew on towards the house (the house of the Interpreter), and when they came to the door, they heard a great talk in the house; then they gave ear, and heard, as they thought, Christiana mentioned by name. For you must know, that there went along, even before her, a talk of her and her children going on pilgrimage. And this was the more pleasing to them, because they had heard that she was Christian's wife, that woman who was sometime ago so unwilling to hear of going on pilgrimage. Thus therefore they stood still, and heard the good people within commending her, who they little thought stood at the door. At last Christiana knocked, as she had done at the gate before. Now, when she had knocked, there came to the door a young damsel, named Innocent, and opened the door, and looked, and behold, two women were there.

Damsel. Then said the damsel to them, With whom would you speak in this place?

Christ. Christiana answered, We understand that this is a privileged place for those that are become

pilgrims, and we now at this d or are such: wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou seest, is very far spent, and we are loath to-night to go any f rther.

Damsel. Pray, what may I call your name, that I may tell it to my Lord within?

Christ. My name is Christiana; I was the wife of that pilgrim that some years ago did travel this way, and these be his four children. This maiden is also my companion, and is going on pilgrimage too.

Innocent. Then ran Innocent in, (for that was her name) and said to those within, Can you think who is at the door? there is Christiana and her children, and her companion, all waiting for entertainment here. Then they leaped for joy, and went and told their master. So he came to the door, and looking upon her, he said, Art thou that Christiana whom Christian the good man left behind him, when he betook himself to a pilgrim's life?

Christ. I am that woman that was so hard-hearted as to slight my husband's troubles, and that left him to go on his journey alone, and th se are his four children; but now I also am come, for I am convinced that no way is right but this.

Inter. Then is fulfilled that which is written of the man that said to his son, "Go, work to-day in my vineyard;" and he said to his father, "I will not; but afterwards he repented, and went (*c*)."

Christ. Then said Christiana, So be it, Amen. God make it a true saying upon me, and grant that I may be found at the last of him in peace, without spot, and bl meless.

Inter. But why standest thou at the door? Come in, thou daughter of Abraham; we were talking of thee but now, for tidings have come to us before, how thou are become a pilgrim. Come, children,

(*c*) Matt. xxi. 28, 29.

come in; come, maiden, come: so he had them all into the house.

So when they were within, they were bidden to sit down and rest them; the which when they had done, those that attended upon the pilgrims in the house, came into the room to see them. And one smiled, and another smiled, and another smiled, and they all smiled, for joy that Christiana was become a pilgrim: and they also looked upon the boys; they stroked them over their faces, with their hands, in token of their kind reception of them; they also carried it lovingly to Mercy, and bid them all welcome into their master's house.

After a while, because supper was not ready, the Interpreter took them into his Significant Rooms, and showed them what Christian, Christiana's husband, had seen some time before. Here, therefore, they saw the man in the cage, the man and his dream, the man that cut his way through his enemies, and the picture of the Biggest of all, together with the rest of those things that were then so profitable to Christian.

This done, and after those things had been somewhat digested by Christiana and her company, the Interpreter takes them apart again, and has them first into a room, where was a man that could look no way but downwards, with a muck-rake in his hand: there stood also one over his head, with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up, nor regard, but raked to himself the straws, the small sticks, and dust of the floor.

Then said Christiana, I persuade myself that I know somewhat the meaning of this: for this is the figure of a man of this world; is it not, good Sir?

Inter. Thou hast said right, said he, and his muck-rake doth show his carnal mind. And whereas thou seest him rather give heed to take up straws, and sticks, and the dust of the floor, than do what he

says, that calls to him from above, with the cœlestial crown in his hand; it is to show that heaven is but a fable to some, and that things here are counted the only things substantial. Now, whereas it was also showed thee, that the man could look no way but downwards; it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God.

Christ. Then said Christiana, Oh! deliver me from this muck-rake.

Inter. That prayer, said the Interpreter, has lain by till it is almost rusty; "Give me not riches (*d*)," is scarce the prayer of one in ten thousand. Straws, and sticks, and dust, with most, are the great things now looked after.

With that Mercy and Christiana wept, and said, It is, alas! too true.

When the Interpreter had showed them this, he had them into the very best room in the house (a very brave room it was); so he bid them look round about, and see if they could find any thing profitable there. Then they looked round and round: for there was nothing to be seen but a very great spider on the wall; and that they overlooked.

Mercy. Then said Mercy, Sir, I see nothing: but Christiana held her peace.

Inter. But, said the Interpreter, look again: she therefore looked again, and said, Here is not any thing but an ugly spider, who hangs by his hands upon the wall. Then, said he, Is there but one spider in all this spacious room? Then the water stood in Christiana's eyes, for she was a woman quick of apprehension: and she said, Yea, Lord, there are more here than one. Yea, and spiders, whose venom is far more destructive than that which is in her. The Interpreter then looked pleasantly on her, and said, Thou hast said the truth. This made

(*d*) Prov. xxx. 3.

Mercy blush, and the boys to cover their faces, for they all began now to understand the riddle.

Then said the Interpreter again, "The spider taketh hold with her hands (as you see), and is in kings' palaces." And wherefore is this recorded, but to show you, that how full of the venom of sin soever you be, yet you may, by the hand of faith, lay hold of, and dwell in the best room that belongs to the king's house above?

Christ. I thought, said Christiana, of something of this; but I could not imagine it all. I thought, that we were like spiders, and that we looked like ugly creatures, in what fine rooms soever we were: but that by this spider, that venomous and ill-favoured creature, we were to learn how to act faith, that came not into my thoughts, that she worketh with her hands, and, as I see, dwells in the best room in the house. God has made nothing in vain.

Then they seemed all to be glad: but the water stood in their eyes: yet they looked one upon another, and also bowed before the Interpreter.

He had them then into another room, where was a hen and chickens, and bid them observe awhile. So one of the chickens went to the trough to drink, and every time she drank, she lifted up her head and her eyes towards heaven. See, said he, what this little chick doth, and learn of her to acknowledge whence your mercies come, by receiving them with looking up. Yet again, said he, observe and look; so they gave heed, and perceived that the hen did walk in a fourfold method towards her chickens. 1. She had a common call, and that she hath all the day long. 2. She had a special call, and that she had but sometimes. 3. She had a brooding note. And, 4. She had an out-cry (*e*).

Now, said he, compare this hen to your King, and these chickens to his obedient ones. For, answerable to her, himself has his methods, which he walk-

(*e*) Matth. xxiii. 37.

eth in towards his people; by his common call, he gives nothing; by his special call, he always has something to give. He has also a brooding voice, for they that are under his wing. And he has an out-cry, to give the alarm, when he seeth the enemy come. I choose, my darlings, to lead you into the room where such things are, because you are women, and they are easy for you.

Christ. And, Sir, said Christiana, pray let us see some more: so he had them into the slaughter-house, where was a butcher killing a sheep: and behold the sheep was quiet, and took her death patiently. Then said the Interpreter, you must learn of this sheep to suffer, and to put up wrongs without murmurings and complaints. Behold how quietly she takes her death, and without objecting, she suffereth her skin to be pulled over her ears. Your king doth call you his sheep.

After this, he led them into his garden, where was great variety of flowers: and he said, Do you see all these? So Christiana said, Yes. Then said he again, Behold the flowers are diverse in stature, in quality, and colour, and smell, and virtue; and some are better than others: also where the gardener hath set them, there they stand, and quarrel not one with another.

Again, he had them into his field, which he had sown with wheat and corn: but when they beheld, the tops of all were cut off, only the straw remained; he said again, This ground was dunged, and ploughed, and sowed, but what shall we do with the crop? Then said Christiana, Burn some, and make muck of the rest. Then said the Interpreter again: Fruit, you see, is that thing you look for, and for want of that, you condemn it to the fire, and to be trodden under foot of men: beware that in this you condemn not yourselves.

Then, as they were coming in from abroad, they espied a robin with a great spider in his mouth: so the Interpreter said, Look here: so they looked,

and Mercy wondered; but Christiana said, What a disparagement is it to such a little pretty bird as the robin-red-breast is! he being also a bird among many, that loveth to maintain a kind of sociableness with men: I had thought they had lived upon crumbs of bread, or upon other such harmless matter; I like him worse than I did.

The Interpreter then replied, this robin is an emblem, very apt to set forth some professors by; for to sight they are, as this robin, pretty of note, colour, and carriage; they seem also to have a very great love for professors that are sincere; and, above all others, to desire to associate with them, and to be in their company, as if they could live upon the good man's crumbs. They pretend also, that therefore it is, that they frequent the house of the godly, and the appointments of the Lord: but when they are by themselves, as the robin, they can catch and gobble up spiders; they can change their diet, drink and swallow down sin like water.

So when they were come again into the house, because supper as yet was not ready, Christiana again desired that the Interpreter would either show or tell of some other things that are profitable.

Then the Interpreter began and said:—The fatter the sow is, the more she desires the mire; the fatter the ox is, the more gamesomely he goes to the slaughter; and the more healthy the lusty man is, the more prone he is unto evil.

There is a desire in women to go neat and fine; and it is a comely thing to be adorned with that, that in God's sight is of great price.

'Tis easier watching a night or two, than to sit up a whole year together: so 'tis easier for one to begin to profess well, than to hold out as he should to the end.

Every ship-master, when in a storm, will willingly cast that over-board that is of the smallest value in the vessel; but who will throw the best out first? None but he that feareth not God.

One leak will sink a ship, and one sin will destroy a sinner.

He that forgets his friend, is ungrateful to him; but he that forgets his Saviour, is unmerciful to himself.

He that lives in sin, and looks for happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat or barley.

If a man would live well, let him fetch his last day to him, and make it always his company keeper.

Whispering and change of thoughts, prove that sin is in the world.

If the world, which God sets light by, is counted a thing of that worth with men, what is heaven that God commendeth?

If the life, that is attended with so many troubles, is so loath to be let go by us, what is the life above?

Every body will cry up the goodness of men: but who is there, that is, as he should be, affected with the goodness of God?

We seldom sit down to meat, but we eat, and leave. So there is in Jesus Christ, more merit and righteousness than the whole world has need of.

When the Interpreter had done, he takes them out into his garden again, and had them to a tree, whose inside was all rotten and gone, and yet it grew and had leaves. Then, said Mercy, What means this? This tree, said he, whose outside is fair, and whose inside is rotten, it is, to which many may be compared that are in the garden of God: who with their mouths speak high in behalf of God, but indeed will do nothing for him; whose leaves are fair, but their hearts good for nothing but to be tinder for the devil's tinder-box.

Now supper was ready, the table spread, and all things set on board; so they sat down and did eat, when one had given thanks. And the Interpreter did usually entertain those that lodged with him with music at meals; so the minstrels played.

There was also one that did sing, and a very fine voice he had. His song was this:

The Lord is only my support,
And he that doth me feed:
How can I then want any thing
Whereof I stand in need?

When the song and music was ended, the Interpreter asked Christiana, What it was that at first did move her thus to betake herself to a pilgrim's life? Christiana answered, First the loss of my husband came into my mind, at which I was heartily grieved; but all that was natural affection. Then, after that came the troubles and pilgrimage of my husband into my mind, and also how like a churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the pond; but that opportunely I had a dream of the well-being of my husband, and a letter sent by the King of that country, where my husband dwells, to come to him. The dream and the letter together so wrought upon my mind, that they forced me to this way.

Inter. But met you with no opposition before you set out of doors?

Christ. Yes, a neighbour of mine, one Mrs. Timorous (she was a-kin to him that would have persuaded my husband to go back for fear of the lions). She also so befooled me, for, as she called it, my intended desperate adventure; she also urged what she could to dishearten me from it, the hardships and troubles that my husband met with in the way; but all this I got pretty well over. But a dream that I had of two ill-looked ones, that I thought did plot how to make me miscarry in my journey, that hath troubled me; yea, it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me a mischief, and turn me out of my way. Yea, I may tell my Lord, though I would not have every body know it,

that between this and the gate by which we got into the way, we were both so sorely assaulted, that we were made to cry out murder; and the two that made this assault upon us, were like the two that I saw in my dream.

Then said the Interpreter, Thy beginning is good, thy latter end shall greatly increase. So he addressed himself to Mercy, and said unto her, And what moved thee to come hither, sweet-heart?

Then Mercy blushed and trembled, and for a while continued silent.

Inter. Then, said he, be not afraid, only believe, and speak thy mind.

Mercy. Then she began, and said, Truly, Sir, my want of experience is that which makes me covet to be in silence, and that also that fills me with fears of coming short at last. I cannot tell of visions and dreams, as my friend Christiana can: nor know I what it is to mourn for my refusing of the counsel of those that were good relations.

Inter. What was it then, dear heart, that hath prevailed with thee to do as thou hast done?

Mercy. Why, when our friend here was packing up to be gone from our town, I and another went accidently to see her. So we knocked at the door, and went in. When we were within, and seeing what she was doing, we asked her what was her meaning? She said, she was sent for to go to her husband; and then she up and told us how she had seen him in a dream, dwelling in a curious place, among immortals, wearing a crown, playing upon a harp, eating and drinking at his Prince's table, and singing praises to him for bringing him thither, &c. Now methought while she was telling these things unto us, my heart burned within me. And I said in my heart, if this be true, I will leave my father and mother, and the land of my nativity, and will, if I may, go along with Christiana.

So I asked her farther of the truth of these things, and if she would let me go with her; for I saw now,

that there was no dwelling, but with the danger of ruin, any longer in our town. But yet I came away with a heavy heart, not for that I was unwilling to come away, but for that so many of my relations were left behind.

And I come with all the desire of my heart, and will go, if I may, with Christiana, unto her husband, and his King.

Inter. Thy setting out is good, for thou hast given credit to the truth; thou art a Ruth who did, for the love she bare to Naomi, and to the Lord her God, leave father and mother, and the land of her nativity, to come out and go with a people that she knew not before, Ruth, ii. 11, 12. "The Lord recompense thy work, and full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

Now supper was ended, and preparation was made for bed: the women were laid singly alone, and the boys by themselves. Now when Mercy was in bed, she could not sleep for joy, for that now her doubts of missing at last, were removed farther from her than ever they were before. So she lay blessing and praising God, who had such favour for her.

Explanatory Notes;

CHRISTIANS have need of watchfulness as they pass through this evil world; for so many are its pleasing snares, that it may well be called, The Devil's Garden. Young pilgrims are especially in danger, for they are apt to cast a wishful eye on its tempting fruit; which, however sweet in the mouth, will prove painful and poisonous in its effects. The Lord defend our youth, and enable parents to be faithful and diligent in cautioning their children against the pleasures of sin.

Too many ill-favoured ruffians lurk about the Devil's garden, in this age of debauchery, whose diabolical delight consists in the seduction of female virtue. Their too frequent success embolden them to attempt even the most religious characters; for such abandoned wretches persuade themselves, that none are proof against importunity and opportunity: but where grace reigns they will find themselves mistaken. Fervent prayer will insure the interference of Christ the great Reliever, who is ever at hand to assist his people, and will, with the stongest temptations, make a way for their escape. Let all, who feel their own weakness, or behold the dangers of others, learn by our pilgrims' negligence to petition their Lord for a Conductor. Christiana and Mercy profited by their mistake: they were ready to confess their folly, while they ascribe their deliverance to "the riches of grace," and "the mere good pleasure of Christ."

Our pilgrims were gladly received at the Interpreter's house. Such is the "love of the Spirit," that he freely receives and fully instructs all who apply for his teaching. Every inhabitant of the house rejoiceth, for "old saints are glad to see young ones walk in the ways of God."—"One smiled, and another smiled, and they all smiled," while humbled Christiana reproaches herself as that "hard-hearted woman," who suffered her husband to become a pilgrim alone.

Besides the improving lessons which Christian received at this place, several new ones are here added; but they are so illustrated by the Interpreter, as to stand in need of no farther explanation. Let us only mention them in a practical manner.

The man with the muck-rake is a character too common even in the church of God. Awful thought! Straws, and sticks, and dust, preferred to Christ and salvation!"

"If angels weep, it is at such a sight!"

Let every reader cry, Lord, deliver me from this muck-rake!

The spider is a striking emblem of our sinful nature: we are ready to shudder when we see a spider, but if we are taught of God, we shall, with Job, abhor ourselves. The hen and chickens is a similitude used by our Lord himself, Matt. xxiii. 37. And happy are they who have such an acquaintance with the loving-kindness of Jesus, as induces them to put their trust under the shadow of his wings. The patient sheep reminded the pilgrims of their suffering Saviour,

who was led as a lamb to the slaughter. May the Lord direct our hearts into the love of God, and into the patience of Jesus Christ, that the lamb-like spirit, which was in him, may be in us. The garden adorned with a variety of flowers, afforded a lesson of christian candour and forbearance—Let us bless God for whatever we see of good in any, though it may not exactly suit our standard of taste. The fruitless field was a caution against barrenness of soul—Let every reader remember, that it is by bringing forth much fruit, that our heavenly Father is glorified. The pretty robin, feeding on a spider, is a strong emblem of those deceitful professors of religion, who appear in public as the followers of the Lamb, and the friends of holiness, but who, in secret, can "gobble up spiders"—can feed on the empty vanities and the poisonous lusts of the world. The Lord deliver us from this hypocrisy!

Thus were our pilgrims entertained and profited at the Interpreter's house; and thus happy are the scho'ars of the Holy Ghost. Blessed are the spiritually-minded, for they have life and peace!

CHAP. IV.

The Pilgrims, conducted by Great-heart, proceed on their journey.

IN the morning they rose with the sun, and prepared themselves for their departure; but the Interpreter would have them tarry awhile, for, said he, You must orderly go from hence. Then said he to the damsel, that first opened unto them, Take them and have them into the garden to the bath, and there wash them and make them clean from the soil, which they have gathered by travelling. Then Innocent, the damsel, took them, and led them into the garden, and brought them to the bath; so she told them, That there they must wash and be clean, for so her master would have the women to do, that called at his house, as they were going on

pilgrimage. Then they went in and washed, yea, they and the boys and all; and they came out of that bath, not only sweet and clean, but also much enlivened and strengthened in their joints. So when they came in, they looked fairer a deal, than when they went out to the washing.

When they were returned out of the garden from the bath, the Interpreter took them and looked upon them, and said unto them, "Fair as the moon." Then he called for the seal, wherewith they used to be sealed that are washed in his bath. So the seal was brought, and he set his mark upon them, that they might be known in the places, whither they were yet to go: Now the seal was the contents and sum of the passover which the children of Israel did eat (*a*), when they came out of the land of Egypt; and the mark was set between their eyes. This seal greatly added to their beauty, for it was an ornament to their faces. It also added to the gravity, and made their countenance more like those of angels.

Then said the Interpreter again to the damsel that waited upon the women, Go into the vestry, and fetch out garments for these people: so she went and fetched out white raiment, and laid it down before him; so he commanded them to put it on. "It was fine linen, white and clean." When the women were thus adorned, they seemed to be a terror one to the other; for that they could not see that glory each one had in herself, which they could see in each other. Now, therefore, they began to esteem each other better than themselves. For you are fairer than I am, said one; and you are more comely than I am, said another. The children also stood amazed, to see into what fashion they were brought.

The Interpreter then called for a man-servant of his, one Great-heart, and bid him take sword, and helmet, and shield; and take these my daughters,

(*a*) Exod. xiii. 8, 9, 10.

said he; conduct them to the house called Beautiful, at which place they will rest next. So he took his weapons and went before them; and the Interpreter said, God speed. Those also that belonged to the family sent them away with many a good wish. So they went on their way, and sang:

This place has been our second stage,
Here we have heard and seen
Those good things that from age to age,
To others hid have been.
The dunghill-raker, spider, hen,
The chicken too, to me
Hath taught a lesson, let me then
Comformed to it be.

The butcher, garden, and the field,
The robin, and his bait,
Also the rotten tree doth yield
Me argument of weight;
To move me for to watch and pray,
To strive to be sincere;
To take my cross up day by day,
And serve the Lord with fear.

Now I saw in my dream, that those went on, and Great-heart before them; so they went and came to the place where Christian's burden fell off his back, and tumbled into a sepulchre. Here then they made a pause; here also they blessed God. Now, said Christiana, it comes to my mind, what was said to us at the gate, to wit, That we should have pardon by word and deed; by word, that is, by the promise; by deed, to wit, in the way it was obtained. What the promise is, of that I know something: but what it is to have pardon by deed, or in the way that it was obtained, Mr. Great-heart, I suppose you know, which, if you please, let us have your discourse thereof.

Great-heart. Pardon by the deed done, is pardon obtained by some one for another that hath need thereof: not by the person pardoned, but in the way, saith another, in which I have obtained it. So

then, to speak to the question more at large, this pardon is that you and Mercy, and these boys have attained by another: to wit, by him that let you in at the gate: and he hath obtained it in this double way. He has performed a righteousness to cover you, and spilt his blood to wash you in.

Christ. But if he parts with his righteousness to us, what will he have for himself?

Great-heart. He has more righteousness than you have need of, or than he needeth himself.

Christ. Pray make that appear.

Great-heart. With all my heart; but first I must premise, That he, of whom we are now about to speak, is one that has not his fellow. He has two natures in one person, plain to be distinguished, impossible to be divided. Unto each of these natures a righteousness belongeth, and each righteousness is essential to that nature. So that one may as easily cause the natures to be extinct, as to separate its justice or righteousness from it. Of these righteousnesses therefore we are not made partakers, so as that they, or any of them should be put upon us, that we might be made just, and live thereby. Besides these, there is a righteousness which this person has, as these two natures are joined in one. And this is not the righteousness of the Godhead, as distinguished from the manhood; nor the righteousness of the manhood as distinguished from the Godhead, but a righteousness which standeth in the union of both natures; and may properly be called the righteousness that is essential to his being prepared of God to the capacity of the mediatory office, which he was entrusted with. If he parts with his first righteousness, he parts with his Godhead: if he parts with his second righteousness, he parts with the purity of his manhood; if he parts with his third, he parts with that perfection which capacitates him to the office of mediation. He has therefore another righteousness, which standeth in performance, or obedience to a revealed will; and

that is that he puts upon sinners, and that by which their sins are covered. Wherefore he saith, "As by one man's disobedience many were made sinners: so, by the obedience of one, shall many be made righteous (*b*)."

Christ. But are the other righteousnesses of no use to us?

Great-heart. Yes; for though they are essential to his natures and offices, and cannot be communicated unto another; yet, it is by virtue of them that the righteousness that justifies is for that purpose efficacious. The righteousness of his Godhead gives virtue to his obedience; the righteousness of his manhood giveth capability to his obedience to justify; and the righteousness that standeth in the union of these two natures to his office, giveth authority to that righteousness to do the work for which it was ordained.

So then here is a righteousness that Christ, as God, has no need of; for he is God without it: here is a righteousness that Christ, as man, has no need of to make him so, for he is perfect man without it. Again, here is a righteousness, that Christ, as God-man, has no need of, for he is perfectly so without it. Here then is a righteousness that Christ as God, and as God-man, has no need of, with reference to himself, and therefore he can spare it; a justifying righteousness, that he for himself wanteth not, and therefore giveth it away; hence it is called the gift of righteousness. This righteousness, since Christ Jesus the Lord has made himself under the law, must be given away; for the law doth not only bind him that is under it to do justly, but to use charity (*c*). Wherefore he must, or ought, by the law, if he hath two coats, to give one to him that hath none. Now our Lord indeed hath two coats, one for himself, and one to spare: wherefore he freely bestows one upon those that have none. And thus, Christiana and Mercy, and the rest of

(*b*) Rom. v. 19. (*c*) Luke iii. 11.

you that are here, doth your pardon come by deed, or by the work of another man. Your Lord Christ is he that worked, and hath given away what he wrought for, to the next poor beggar he meets.

But again, in order to pardon by deed, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us up to the just course of a righteous law: now from this course we must be justified by way of redemption, a price being paid for the harms we have done; and this is by the blood of your Lord, who came and stood in your place and stead, and died your death for your transgressions. Thus has he ransomed you from your transgressions by blood, and covered your polluted and deformed souls with righteousness(*d*). For the sake of which God passed by you, and will not hurt you, when he comes to judge the world (*e*).

Christ. This is brave: now I see that there was something to be learned by our being pardoned by word and deed. Good Mercy, let us labour to keep this in mind; and, my children, do you remember it also. But, Sir, was not this it that made my good Christian's burden fall from his shoulder, and that made him give three leaps for joy?

Great-heart. Yes, it was the belief of this that cut off those strings, that could not be cut by other means; and it was to give him a proof of the virtue of this, that he was suffered to carry his burden to the cross.

Christ. I thought so; for though my heart was lightsome and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded, by what I have felt, though I have felt but little as yet, that if the most burdened man in the world was here, and did see, and believe as I now do, it would make his heart the more merry and blithe.

Great-heart. There is not only comfort, and the

(*d*) Rom. viii. 34. (*e*) Gal. iii. 13.

ease of a burden brought to us, by the sight and consideration of these, but an endeared affection begot in us by it; for who can (if he doth but once think that pardon comes not only by promise, but thus) but be affected with the way and means of redemption, and so with the man that hath wrought it for him?

Christ. True; methinks it makes my heart bleed to think that he should bleed for me. Oh! thou loving One: Oh! thou blessed One. Thou deservest to have me: thou hast bought me: thou deservest to have me all; thou hast paid for me ten thousands times more than I am worth. No marvel that this made the water stand in my husband's eyes, and that it made him trudge so nimbly on: I am persuaded he wished me with him; but, vile wretch that I was, I let him come all alone. (See Part I, p. 41.) O Mercy, that thy father and mother were here; yea, and Mrs. Timorous also: nay, I wish now with all my heart that here was Madam Wanton too. Surely, surely, their hearts would be affected; nor could the fear of the one, nor the powerful lusts of the other, prevail with them to go home again, and refuse to become good pilgrims.

Great-heart. You speak now in the warmth of your affections: will it, think you, be always thus with you? Besides, this is not communicated to every one, nor to every one that did see your Jesus bleed. There were that stood by, and that saw the blood run from his heart to the ground, and yet were so far off this, that instead of lamenting, they laughed at him; and instead of becoming his disciples, did harden their hearts against him. So that all that you have, my daughters, you have by peculiar impression made by a divine contemplating upon what I have spoken to you. Remember that it was told you, that the hen, by her common call, gives no meat to her chickens. This you have therefore by a special grace.

Now I saw still in my dream, that they went on, until they were come to the place where Simple, and Sloth, and Presumption, lay and slept in, when Christian went by on Pilgrimage: and behold they were hanged up in irons a little way off on the other side.

Mercy. Then said Mercy to him that was their guide and conductor, What are these three men? And for what are they hanged there?

Great-heart. These three men were men of bad qualities; they had no mind to be pilgrims themselves, and whosoever they could they hindered: they were for Sloth and Folly themselves, and whomsoever they could persuade, they made so too, and withal taught them to presume that they should do well at last. They were asleep when Christian went by, and now you go by they are hanged.

Mercy. But could they persuade any one to be of their opinion?

Great-heart. Yes; they turned several out of the way. There was Slow-pace, that they persuaded to do as they. They also prevailed with one Short-wind, with one No-heart, with one Linger-after-Lust, and with one Sleepy-head, and with a young woman, her name was Dull, to turn out of the way and become as they. Besides, they brought up an ill-report of your Lord, persuading others that he was a hard task-master. They also brought up an evil report of the good land, saying, it was not half so good as some pretended it was. They also began to vilify his servants, and to count the best of them meddlesome, troublesome, busy-bodies: farther, they would call the bread of God, husks; the comforts of his children, fancies; the travail and labour of pilgrims, things to no purpose.

Christ. Nay, said Christiana, if they were such, they should never be bewailed by me: they have but what they deserve; and I think it well that they stand so near the highway, that others may see and

take warning. But, had it not been well if their crimes had been engraven on some pillar of iron, or brass, and left here where they did their mischiefs, for a caution to other bad men.

Great-heart. So it is, as you may well perceive, if you go a little to the wall.

Mercy. No, no; let them hang, and their names rot, and their crimes live for ever against them: I think it is a high favour that they are hanged before we came hither; who knows else what they might have done to such poor women as we are? Then she turned it into a song, saying,

Now then, you three, hang there, and be a sign
To all that shall against the truth combine:
And let him that comes after, fear this end,
If unto Pilgrims he is not a friend.
And thou, my soul, of all such men beware,
That unto holiness opposers are.

Explanatory Notes.

THE privileges of believers are emblematically represented in this chapter, by the Bath, the Seal, and the Garments. Pilgrims are apt to contract defilement in their daily walk: this our Lord taught his disciples when he washed their feet, John xiii. 10. "He that is washed, needeth not save to wash his feet."—He whose person is justified through faith in the blood of Christ, needeth not to wash again, as if every spot altered his state before God; yet needeth a daily application to the fountain, that his actions and affections may be purified from remaining sin; and that he may constantly receive renewing and sanctifying grace.

The pilgrims were also sealed in their foreheads. The Spirit seals believers unto the day of redemption, by impressing upon them a visible image of God, and by shining upon the graces he has bestowed, so as to witness with their consciences, and to the world at large, that they are the children of God. Thus are they marked as his peculiar property; secured from the destroying angel; and made beautiful in the eyes of all, who can discern the beauty of holiness.

By the garments of "linen, clean and white," we are to understand "the righteousness of the saints," for so it is described, Rev. xix. 8. The righteousness of Christ, put on by faith, for justification, by which they are all entitled to glory; and the sanctification of the Spirit, by which they are made meet to enjoy it. In both these senses, every believer "puts on the Lord Jesus Christ." Christians thus washed, sealed, and clothed, are truly glorious; but the grace of humility teaches every one to esteem his brother better than himself: he admires the grace of God in another, while perhaps he questions its existence in himself.

The Conductor, named Great-heart, a servant of the Interpreter, seems intended to point out the character of a gospel minister—he is under the direction of the Holy Spirit, and his name intimates, that ministers who are to guide others, should be courageous in the cause of God;—armed with the sword of the Spirit, enjoying the hope of salvation, and defended perhaps by the shield of faith.

Thus conducted, they arrive at the cross, where they stopped to bless God for his love and grace. Here they recollected what was said to them at the gate, namely, that they should have pardon by word and by deed. This their guide fully explains, and shows very clearly the doctrine of a sinner's justification by the righteousness of Christ, imputed to him, and received by faith. This doctrine is not an useless, much less a pernicious speculation, as some have unjustly represented it. Its genuine effects on the hearts of believers, are such as the pilgrims experienced at the cross. It was the belief of this, "that cut the strings of Christian's burden, and made him leap for joy." "In this righteousness (says the believer) I am justified, and I will glory. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness," Isa. lxi. 10. A sight of this righteousness, as ours, will "beget affection to Christ in the soul." It will excite holy admiration, and constrain the believer to devote his heart, his all, to the Lord. O that every professor might experience the power of this truth, as it is in Jesus!

Folly, Sloth, and Presumption, are the great opposers of vital religion. When Christian passed this way, he found them asleep in fetters, and would fain have awakened them. But Simple cried, I see no danger; Sloth said, Yet a little more sleep; and Presumption cried, Every tub must stand on its own bottom. Behold the end of such wretched men.

Fearlessness of danger from sin; love of carnal ease; and presumptuous hopes of heaven, ruin vast multitudes of souls. "The end of these things is death." Take warning then; watch and pray, lest ye enter into temptation."

CHAP. V.

The Pilgrims ascend the Hill Difficulty, pass the Lions, and arrive at the House Beautiful.

THUS they went on, till they came at the foot of the Hill Difficulty (see Part I. p. 45.), where again their good friend Mr. Great-heart took an occasion to tell them what happened there when Christian himself went by. So he had them first to the spring: Lo, said he, this is the spring that Christian drank of before he went up this hill; and then it was clear and good, but now it is dirty with the feet of some that are not desirous that pilgrims here should quench their thirst. Thereat Mercy said, and why so envious now? But, said the guide, it will do, if taken up and put into a vessel that is sweet and good; for then the dirt will sink to the bottom, and the water come out by itself more clear. Thus, therefore, Christiana and her companion were compelled to do. They took it up, and put it into an earthen pot, and so let it stand till the dirt was gone to the bottom, and then they drank thereof.

Next he showed them the two by-ways that were at the foot of the hill, where Formality and Hypocrisy lost themselves: And, said he, these are dangerous paths: two were here cast away when Christian came by. And although you see these ways are since stopped up with chains, posts, and a ditch, yet there are them that choose to adventure here, rather than take the pains to go up this hill.

Chriſt. The way of transgressors is hard (*a*). It is a wonder that they can get into those ways without danger of breaking their necks.

Great-heart. They will venture; yea, if at any time any of the King's servants do happen to see them, and do call upon them, and tell them that they are in the wrong way, and do bid them beware of the danger: then they will railingly return them answer, and say, "As for the word that thou hast spoken unto us in the name of the King, we will not hearken unto thee; but we will certainly do whatsoever thing goeth out of our mouths," &c. (*b*). Nay, if you look a little farther, you shall see that these ways are made cautionary enough, not only by these posts, and ditch, and chain, but also by being hedged up, yet they will choose to go there.

Chriſt. They are idle; they love not to take pains; up-hill way is unpleasant to them. So it is fulfilled unto them as it was written, "The way of the slothful man is an hedge of thorns;" yea, they will rather choose to walk upon a snare, than to go up this hill, and the rest of this way to the city.

Then they set forward, and began to go up the hill, and up the hill they went; but before they got up to the top, Christiana began to pant, and said, I dare say, this is a breathing hill; no marvel if they that love their ease more than their souls, choose to themselves a smoother way. Then said Mercy, I must sit down; also the least of the children began to cry: Come, come, said Great-heart, sit not down here, for a little above is the Prince's arbour. Then he took the little boy by the hand, and led him up thereto.

When they were come to the arbour (see Part I. page 46), they were very willing to sit down, for they were all in a pelting heat. Then said Mercy, How sweet is rest to them that labour (*c*)! And

(*a*) Prov. xiii. 15. (*b*) Jer. xliv. 16, 17. (*c*) Matt. xi. 28.

how good in the Prince of Pilgrims to provide such resting places for them! Of this harbour I have heard much; but I never saw it before. But here let us beware of sleeping; for, as I have heard, for that it cost poor Christian dear.

Then said Mr. Great-heart to the little ones, Come, my pretty boys, how do you do? What think you now of going on pilgrimage? Sir, said the least, I was almost beat out of heart; but I thank you for lending me a hand at my need. And I remember now what my mother hath told me, namely, That the way to heaven is as a ladder, and the way to hell is as down a hill. But I had rather go up the ladder to life, than down the hill to death.

Then said Mercy, But the proverb is, to go down the hill is easy; but James said (for that was his name), the day is coming, when, in my opinion, going down the hill will be the hardest of all. That's a good boy, said his Master, thou hast given her a right answer. Then Mercy smiled, but the little boy did blush.

Christ. Come, said Christiana, will you eat a bit, to sweeten your mouths while you sit here to rest your legs? for I have here a piece of pomegranate, which Mr. Interpreter put into my hand, just when I came out of his doors; he gave me also a piece of an honey-comb, and a little bottle of spirits. I thought he gave you something, said Mercy, because he called you aside. Yes, so he did, said the other: but, said Christiana, it shall be still as I said it should, when at first we came from home; thou shalt be a sharer in all the good that I have, because thou so willingly didst become my companion. Then she gave to them, and they did eat, both Mercy and the boys. And said Christiana to Mr. Great-heart, Sir, will ye do as we? But he answered, You are going on pilgrimage, and presently I shall return: much good may what you have do to you. At home I eat the same every day. Now when they had eaten and drank, and had chatted

little longer, their guide said to them, the day wears away, if you think good, let us prepare to be going. So they got up to go, and the little boys went before; but Christiana forgot to take her bottle of spirits with her; so she sent her little boy back to fetch it. Then said Mercy, I think this is a losing place. Here Christian lost his roll; and here Christiana left her bottle behind her: Sir, what is the cause of this? So their guide made answer, and said, The cause is sleep, or forgetfulness; some sleep when they should keep awake; and some forget when they should remember; and this is the very cause, why often, at the resting places, some pilgrims, in some things, come off losers. Pilgrims should watch, and remember what they have already received under their greatest enjoyments; but for want of doing so, oftentimes their rejoicing ends in tears, and their sun-shine in a cloud; witness the story of Christian at this place.—See Part I. p. 47, &c.

When they were come to the place where Mistrust and Timorous met Chrirtian, to persuade him to go back, for fear of the lions, they perceived as it were a stage, and before it, towards the road, a broad plate, with a copy of verses written thereon, and, underneath, the reason of raising up of that stage in that place rendered: The verses were these:

Let him that sees this stage take heed
Unto his heart and tongue;
Lest if he do not, here he speed
As some have long agone.

The words underneath the verses were: "This stage was built to punish such upon, who, through timorousness or mistrust, shall be afraid to go farther on pilgrimage: also on this stage, both Mistrust and Timorous were burnt through the tongue with a hot iron, for endeavouring to hinder Christian on his journey."

Then said Mercy, This is much like to the saying of the Beloved, "What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper (*d*)."

So they went on till they came within sight of the lions. (See Part I. p. 50.) Now Mr. Great-heart was a strong man, so he was not afraid of a lion: but yet, when they were come up to the place where the lions were, the boys that went before were glad to cringe behind, for they were afraid of the lions, so they stept back, and went behind. At this, the guide smiled, and said: How now, my boys, do you love to go before when no danger doth approach, and love to come behind as soon as the lions appear?

Now as they went on, Mr. Great-heart drew his sword, with intent to make a way for the pilgrims in spite of the lions. Then there appeared one that, it seems, had taken upon him to back the lions: and he said to the pilgrims' guide, What is the cause of your coming hither? Now the name of that man was Grim, or Bloody-man, because of his slaying of pilgrims, and he was of the race of the giants.

Great-heart. Then said the pilgrims' guide, These women and children are going on pilgrimage, and this is the way they must go; and go it they shall, in spite of thee and the lions.

Grim. This is not their way, neither shall they go therein. I am come forth to withstand them, and to that end will back the lions.

Now, to say the truth, by reason of the fierceness of the lions, and of the grim carriage of him that did back them, this way had of late lain much unoccupied, and was almost all grown over with grass.

(*d*) Psalm cxx. 3, 4.

Christ. Then said Christiana, though the highways have been unoccupied heretofore, and though the travellers have been made, in times past, to walk through by-paths, it must not be so now I am risen—"Now I am risen a mother in Israel (*e*)."

Grim. Then he swore by the lions, but it should; and therefore bid them turn aside, for they should not have passage there.

But Great-heart, their guide, made his first approach unto Grim, and laid so heavily at him with his sword, that he forced him to retreat.

Grim. Then, said he, (that attempted to back the lions) Will you slay me upon my own ground?

Great-heart. It is the King's highway that we are in, and in this way it is that thou hast placed the lions; but these women, and these children, though weak, shall hold on their way in spite of thy lions. And with that he gave him again a downright blow, and brought him upon his knees. With this blow he also broke his helmet, and with the next cut off an arm. Then did the giant roar so hideously, that his voice frightened the women, and yet they were glad to see him lie sprawling upon the ground. Now the lions were chained, and so of themselves could do nothing. Wherefore, when old Grim, that intended to back them, was dead, Mr. Great-heart said to the pilgrims, Come now, and follow me, and no hurt shall happen to you from the lions. They therefore went on, but the women trembled as they passed by them; the boys also looked as if they would die, but they all got by without further hurt.

Now when they were within sight of the porter's lodge, they soon came up unto it; but they made the more haste after this to go thither, because it is dangerous travelling there in the night. So when they were come to the gate, the guide knocked, and the porter cryed, Who is there? But as soon as the

(*e*) Judg. v. 6, 7.

guide had said, It is I, he knew his voice, and came down (for the guide had oft before that come thither as a conductor of pilgrims): when he was come down, he opened the gate, and seeing the guide standing just before it (for he saw not the women, for they were behind him), he said unto him, How now, Mr. Great-heart, what is your business here so late at night? I have brought, said he, some pilgrims hither, where, by my Lord's commandment, they must lodge: I had been here some time ago, had I not been opposed by the giant that did use to back the lions; but I, after a long and tedious combat with him, have cut him off, and have brought the pilgrims hither in safety.

Porter. Will you not go in and stay till morning?

Great-heart. No, I will return to my Lord to-night.

Christ. Oh, Sir, I know not how to be willing you should leave us in our pilgrimage, you have been so faithful and so loving to us; you have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

Mercy. Then said Mercy, O that we might have thy company to our journey's end! How can such poor women as we hold out in a way so full of troubles as this way is, without a friend and defender?

James. Then said James, the youngest of the boys, Pray, Sir, be persuaded to go with us, and help us, because we are so weak, and the way so dangerous as it is.

Great-heart. I am at my Lord's commandment: if he shall allot me to be your guide quite through, I will willingly wait upon you; but here your failed at first; for when he bid me come thus far with you, then you should have begged me of him to have gone quite through with you, and he would have granted your request. However, at present, I must withdraw, and so good Christiana, Mercy, and my brave children, adieu.

Then the porter, Mr. Watchful, asked Christiana of her country, and of her kindred, and she said, I come from the city of Destruction; I am a widow woman, and my husband is dead, his name was Christian the pilgrim. How! said the porter, was he your husband? Yes, said she, and these are his children; and this, pointing to Mercy, is one of my town's-women. Then the porter rang his bell, as at such times he is wont, and there came to the door one of the damsels, whose name was Humble-mind. And to her the porter said, Go tell it within, That Christiana, the wife of Christian, and her children, are come hither on pilgrimage. She went in therefore and told it. But, oh, what noise for gladness was there, when the damsel did but drop that word out of her mouth!

So they came with haste to the porter, for Christiana stood still at the door. Then some of the most grave said unto her, "Come in, Christiana, come in, thou wife of that good man; come in, thou blessed woman; come in with all that are with thee." So she went in, and they followed her that were her children and her companions. Now, when they were gone in, they were had into a very large room, where they were bidden to sit down: So they sat down, and the chief of the house was called to see and welcome the guests. Then they came in, and understanding who they were, did salute each other with a kiss, and said, Welcome, ye vessels of the grace of God; welcome to us your faithful friends.

Now, because it was somewhat late, and because the pilgrims were weary with their journey, and also made faint with the sight of the light, and of the terrible lions, therefore they desired, as soon as might be, to prepare to go to rest. Nay, said those of the family, refresh yourselves with a morsel of meat: for they had prepared for them a lamb, with

the accustomed sauce belonging thereto (*f*); for the porter had heard before of their coming, and had told it to them within. So when they had supped, and ended their prayer with a psalm, they desired they might go to rest. But let us, said Christiana, if we may be so bold as to choose, be in that chamber that was my husband's, when he was here: (See Part I. p. 58.) So they had them up thither, and they lay all in a room. When they were at rest, Christiana and Mercy entered into discourse about things that were convenient.

Christ. Little did I think once, when my husband went on pilgrimage, that I should ever have followed him.

Mercy. And you as little thought of lying in his bed, and in his chamber to rest, as you do now.

Christ. And much less did I ever think of seeing his face with comfort, and of worshipping the Lord the King with him; and yet now I believe I shall.

Mercy. Hark! Don't you hear a noise?

Christ. Yes, it is, as I believe, a noise of music, for joy that we are here.

Mercy. Wonderful music in the house, music in the heart, and music also in heaven, for joy that we are here!

Thus they talked awhile, and then betook themselves to sleep. So in the morning, when they were awaked, Christiana said to Mercy,

Christ. What was the matter that you did laugh in your sleep last night? I suppose you was in a dream.

Mercy. So I was, and a sweet dream it was; but are you sure I laughed?

Christ. Yes, you laughed heartily; but, prithee, Mercy, tell me thy dream.

Mercy. I was dreaming that I sat all alone in a solitary place, and was bemoaning of the hardness of my heart.

(*f*) Exod. xii. 31. John i. 29.

Now, I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my heart. At this some of them laughed at me, some called me fool, and some began to thrust me about. With that, methought I looked up and saw one coming with wings towards me. So he came directly to me, and said, Mercy, what aileth thee? Now when he had heard me make my complaint, he said, "Peace "be to thee:" he also wiped mine eyes with his handkerchief, and clad me in silver and gold (*g*). He put a chain about my neck, and ear-rings in mine ears, and a beautiful crown upon my head. Then he took me by the hand, and said, Mercy, come after me. So he went up and I followed till we came at a golden gate. Then he knocked, and, when they within had opened, the man went in, and I followed him up to a throne, upon which one sat, and he said to me, Welcome, daughter. The place looked bright and twinkling, like the stars, or rather like the sun, and I thought I saw your husband there; so I awoke from my dream. But did I laugh?

Christ. Laugh! ay, and well you might, to see yourself so well. For you must give me leave to tell you, that it was a good dream; and that as you have begun to find the first part true, so you shall find the second at last. "God speaks once, yea twice, yet man perceiveth it not; in a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed (*h*)." We need not, when a-bed, to lie awake to talk with God; he can visit us while we sleep, and cause us then to hear his voice. Our heart oft-times wakes when we sleep; and God can speak to that, either by words, by proverbs, by signs and similitudes, as well as if one was awake.

(*g*) Ezek. xvi. 8, 9, 10, 11. (*h*) Job xxxiii. 14, 15.

Mercy. Well, I am glad of my dream, for I hope, ere long, to see it fulfilled to the making me laugh again.

Christ. I think it is now high time to rise, and to know what we must do.

Mercy. Pray, if they invite us to stay awhile, let us willingly accept the proffer. I am the willinger to stay awhile here, to grow better acquainted with these maids: methinks Prudence, Piety, and Charity, have very comely and sober countenances.

Christ. We shall see what they will do. So when they were up and ready, they came down, and they asked one another of their rest, and if it was comfortable or not.

Mercy. Very good, said Mercy; it was one of the best night's lodgings that ever I had in my life.

Then said Prudence and Piety, If you will be persuaded to stay here awhile, you shall have what the house will afford.

Char. Ay, and that with a very good will, said Charity. So they consented and staid there about a month or above, and became very profitable one to another. And because Prudence would see how Christiana had brought up her children; she asked leave of her to catechise them; so she gave her free consent: then she began with the youngest, whose name was James.

Prudence. And she said, Come, James, canst thou tell me who made thee?

James. God the Father, God the Son, and God the Holy Ghost.

Prud. Good boy. And canst thou tell who saved thee?

James. God the Father, God the Son, and God the Holy Ghost.

Prud. Good boy still. But how does God the Father save thee?

James. By his grace.

Prud. How does God the Son save thee?

James. By his satisfaction and intercession.

Prud. How does God the Holy Ghost save thee?

James. By his illumination, by his renovation, and by his preservation.

Then said Prudence to Christiana, you are to be commended for thus bringing up your children: I suppose I need not ask the rest these questions, since the youngest of them can answer them so well. I will therefore now apply myself to the next youngest.

Prud. Then she said, Come, Joseph, (for his name was Joseph) will you let me catechise you?

Joseph. With all my heart.

Prud. What is man?

Joseph. A reasonable creature, made so by God, as my brother said.

Prud. What is supposed by this word, saved?

Joseph. That man, by sin, has brought himself into a state of captivity and misery.

Prud. What is supposed by his being saved by the Trinity?

Joseph. That sin is so great and mighty a tyrant, that none can pull us out of his clutches but God; and that God is so good and loving to man, as to pull him indeed out of this miserable state.

Prud. What is God's design in saving poor man?

Joseph. The glorifying of his name, of his grace, and justice, &c. and the everlasting happiness of his creatures.

Prud. Who are they that must be saved?

Joseph. Those that accept of his salvation.

Prud. Good boy, Joseph; thy mother has taught thee well, and thou hast hearkened unto what she hath said unto thee.

Then said Prudence to Samuel, who was the eldest son but one,

Prud. Come, Samuel, are you willing that I should catechise you?

Samuel. Yes, forsooth, if you please.

Prud. What is heaven?

Sam. A place and state most blessed, because God dwelleth there.

Prud. What is hell?

Sam. A place and state most woeful, because it is the dwelling place of sin, the devil, and death.

Prud. Why wouldst thou go to heaven?

Sam. That I may see God and serve him, without weariness; that I may see Christ, and love him everlastingly; that I may have the fulness of the Holy Spirit in me, that I can by no means here enjoy.

Prud. A very good boy also, and one that has learned well

Then she addressed herself to the eldest, whose name was Matthew, and she said to him, Come, Matthew, shall I also catechise you?

Matthew. With a very good will.

Prud. I ask then, if there was ever any thing that had a being antecedent to or before God?

Matt. No, for God is eternal; nor is there any thing, excepting himself, that had a being, until the beginning of the first day: "For in six days the Lord made heaven and earth, the sea, and all that in them is."

Prud. What do you think of the Bible?

Matt. It is the holy word of God.

Prud. Is there nothing written therein but what you understand?

Matt. Yes, a great deal.

Prud. What do you do when you meet with places therein that you do not understand?

Matt. I think God is wiser than I. I pray also that he will please to let me know all therein that he knows will be for my good.

Prud. How believe you as touching the resurrection of the dead?

Matt. I believe they shall rise the same that was buried? the same in nature, though not in corruption. And I believe this upon a double account:

First, Because God hath promised it; secondly, Because he is able to perform it.

Then said Prudence to the boys, You must still hearken to your mother, for she can learn you more. You must also diligently give ear to what good talk you shall hear from others; for your sakes do they speak good things. Observe also, and that with carefulness, what the heavens and the earth do teach you; but especially be much in the meditation of that book that was the cause of your father's becoming a pilgrim. I, for my part, my children, will teach you what I can while you are here, and shall be glad if you will ask me questions that tend to godly edifying.

Explanatory Notes.

OUR Pilgrims proceed on their journey; when, behold! the formidable hill, called Difficulty, presents itself to their view! This is to teach us, that difficulties are unavoidable in the way to heaven. Self-denial, mortification of sin, with the opposition of the world and the devil, are necessary trials of faith, however unpleasing to nature. Hence, those who love their ease more than their souls, choose a smoother path. This narrow way is however the king's high-way; and he who has appointed it, has graciously consulted the benefit of his tried people, by providing a refreshing spring at the bottom of the hill, and an harbour for rest in the mid-way. Before, in, and after difficulties, the dear children of God find refreshment from the precious promises: and amidst the greatest hardships, are supported by this conviction, that going down the hill will eventually prove the hardest of all; therefore they would rather go up a ladder to life, than down the hill to death.

Another trial is prepared for the faith of the pilgrims. The lions appear! or, the World and the Devil, as we have before explained them. (Part I. p. 50.) The danger of a christian from these enemies, is increased by the prevalence of unbe-

lief; which is fitly represented by Giant Grim. If we forget that the world and the devil are chained foes; or, in other words, that their power is limited, and under divine control, we give way to distressing fears: this is intimated by the shrinking and cringing of the boys, or those who were weak in faith. But the sword of the Spirit, wielded by the hand of strong faith, laid the haughty Giant low, and the pilgrims avoided the threatened danger. "Thanks be to God, who giveth us the victory, through Jesus Christ our Lord!'

The kind inhabitants of the house Beautiful, or, a church of Christ, gave a joyful welcome to Christiana and her companions. It is said of Barnabas, that "when he saw the grace of God, he was glad;" and this is the temper of every real Christian. Whenever we behold the trophies of invincible grace, we, like the angelic host, should rejoice, and say, Welcome, ye vessels of the grace of God! And if spectators should be glad, how much more reason have the subjects of grace to rejoice? Little, said Christiana, did I think of following my husband in his pilgrimage—enjoying the privileges of a church of Christ, or the assured hope of seeing my Saviour's face in glory. O happy souls that are in such a frame, admiring the rich, free, and sovereign grace of God! Then there is music in the house, music in the heart, and music in heaven.

A circumstance in this chapter, respecting Christiana's children, deserves the notice of all serious ministers and parents. When she was admitted into the house Beautiful (a church of Christ), care was taken to inquire into the religious knowledge of her children. They were catechised by Prudence. This is an important branch of parental and ministerial duty, too little practised in this day: But would we wish and rationally hope, that the good effects of the present revival of religion should extend to future generations, a greater attention must be paid to the instruction of youth, in the fundamentals of gospel doctrine. The answers given by Christiana's children do her honour, and prove she had not laboured in vain. Let every pious parent imitate her example, and hope for her success.

CHAP. VI.

Mr. Brisk pays his Addresses to Mercy—Matthew taken ill, but recovers, &c.

NOW by that these pilgrims had been at this place a week, Mercy had a visiter, that pretended some good will unto her, and his name was Mr. Brisk; a man of some breeding, and that pretended to religion; but a man that stuck very close to the world. So he came once or twice or more, to Mercy, and offered love unto her. Now Mercy was of a fair countenance, and therefore the more alluring.

Her mind also was, to be always busying of herself in doing; for when she had nothing to do for herself, she would be making of hose and garments for others, and would bestow them upon them that had need. And Mr. Brisk not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. I will warrant here a good housewife, quoth he to himself.

Mercy then revealed the business to the maidens that were of the house, and inquired of them concerning him, for they did know him better than she. So they told her, That he was a very busy young man, and one that pretended to religion; but was, as they feared, a stranger to the power of that which is good.

Nay then, said Mercy, I will look no more on him, for I purpose never to have a clog to my soul.

Prudence then replied, That there needed no great matter of discouragement to be given to him;

for continuing so as she had begun to do for the poor, would quickly cool his courage.

So the next time he comes, he finds her at her old work, a making of things for the poor. Then said he, What! always at it? Yes, said she, either for myself or for others. And what canst thou earn a day, quoth he? I do those things, said she, "That I may be rich in good works, laying a good foundation against the time to come, that I may lay hold of eternal life (*a*)." Why, prithee, what dost thou with them? said he. Clothe the naked, said she. With that his countenance fell. So he forbore to come at her again. And when he was asked the reason why, he said, that Mercy was a pretty lass, but troubled with ill conditions.

When he had left her, Prudence said, Did I not tell thee, that Mr. Brisk would soon forsake thee; yea, he will raise up an ill-report of thee: for notwithstanding his pretence to religion, and his seeming love to Mercy, yet Mercy and he are of tempers so different, that I believe they will never come together.

Mercy. I might have had husbands before now, though I spoke not of it to any: but they were such as did not like my conditions, though never did any of them find fault with my person. So they and I could not agree.

Prud. Mercy in our days is little set by, any further than as to its name: the practice, which is set forth by the conditions, there are but few that can abide.

Mercy. Well, said Mercy, if nobody will have me, I will die a maid, or my conditions shall be to me as a husband. For I cannot change my nature; and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a

(*a*) 1 Tim. vi. 17, 18, 19.

sister named Bountiful, married to one of these churls, but he and she could never agree: but because my sister was resolved to do as she had begun, that is, to show kindness to the poor, therefore her husband first cried her down at the cross, and then turned her out of his doors.

Prud. And yet he was a professor, I warrant you.

Mercy. Yes, such a one as he was, and of such as the world is now full: but I am for none of them all.

Now Matthew, the eldest son of Christiana, fell sick, and his sickness was sore upon him, for he was much pained in his bowels, so that he was with it, at times, pulled as it were both ends together. There dwelt also not far from thence, one Mr. Skill, an ancient and well-approved physician. So Christiana desired it, and they sent for him, and he came: When he was entered the room, and had a little observed the boy, he concluded that he was sick of the gripes. Then he said to his mother: What diet hath Matthew of late fed upon? Diet, said Christiana, nothing but what is wholesome. The physician answered, This boy has been tampering with something that lies in his maw undigested, and that will not away without means. And I tell you he must be purged, or else he will die.

Sam. Then said Samuel, Mother, what was that which my brother did gather and eat, so soon as we were come from the gate that is at the head of this way? You know that there was an orchard on the left hand, on the other side of the wall, and some of the trees hung over the wall, and my brother did pluck, and did eat.

Christ. True, my child, said Christiana; he did take thereof and did eat; naughty boy as he was, I chid him, and yet he would eat thereof.

Skill. I knew he had eaten something that was

not wholesome food; and that food, to wit, that fruit, is even the most hurtful of all. It is the fruit of Beelzebub's orchard. I do marvel, that none did warn you of it; many have died thereof.

Christ. Then Christiana began to cry; and she said, O naughty boy, and O careless mother, what shall I do for my son?

Skill. Come, do not be too much dejected; the boy may do well again, but he must purge and vomit.

Christ. Pray, Sir, try the utmost of your skill with him, whatever it costs.

Skill. Nay, I hope I shall be reasonable. So he made him a purge; but it was too weak; it was said, it was made of the blood of a goat, the ashes of a heifer (*b*), and with some of the juice of hyssop, &c. When Mr. Skill had seen that that purge was too weak, he made him one to the purpose; it was made *ex carne et sanguine Christi* (*c*), (you know physicians give strange medicines to their patients) and it was made into pills, with a promise or two, and a proportionable quantity of salt. Now he was to take them three at a time fasting, in half a quarter of a pint of the tears of repentance. When this potion was prepared, and brought to the boy, he was loath to take it, though torn with the gripes, as if he should be pulled in pieces. Come, come, said the physician, you must take it. It goes against my stomach, said the boy. I must have you take it (*d*), said the mother. I shall vomit it up again, said the boy. Pray, Sir, said Christiana, to Mr. Skill, how does it taste? It has no ill taste, said the doctor; and with that she touched one of the pills with the tip of her tongue. Oh, Matthew, said she, this potion is sweeter than honey. If thou lovest thy mother, if thou lovest thy brothers, if thou lovest Mercy, if thou lovest

(*b*) Heb. ix. 13. (*c*) John vi. 54—57. Mark ix. 49. Heb. ix. 14. (*d*) Zech. xii. 10.

Jane Taylor del. [illegible]

Matthew Sick.

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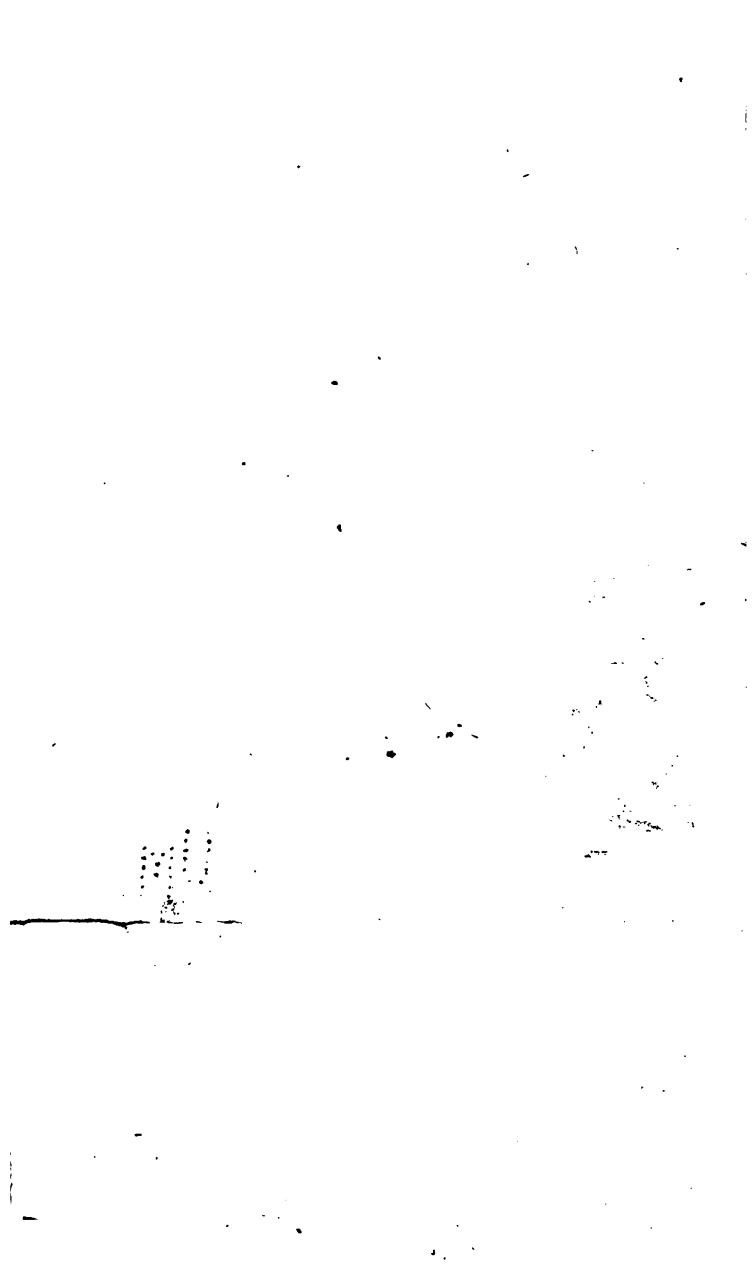

thy life, take it. So with much ado, after a short prayer for the blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, to sleep and rest quietly : it put him into a fine heat and breathing sweat, and rid him of his gripes.

So in a little time he got up, and walked about with a staff, and would go from room to room, and talk with Prudence, Piety, and Charity, of his distemper, and how he was healed.

So when the boy was healed, Christiana asked Mr. Skill, saying, Sir, what will content you for your pains and care to me, and of my child? And he said, You must pay the Master of the college of physicians (*e*), according to the rules made in that case and provided.

Christ. But, Sir, said she, what is this pill good for else?

Skill. It is an universal pill; it is good against all diseases that Pilgrims are incident to; and when it is well prepared, will keep good time out of mind.

Christ. Pray, Sir, make me up twelve boxes of them; for if I can get these, I will never take other physic.

Skill. These pills are good to prevent diseases, as well as to cure when one is sick. Yea, I dare say it, and stand to it, that if a man will but use this physic as he should, it will make him live for ever (*f*). But, good Christiana, thou must give these pills no other way, but as I have prescribed; for if you do, they will do no good: So he gave unto Christiana physic for herself, and her boys, and for Mercy; and bid Matthew take heed how he eat any more green plums, and kissed them, and went his way.

It was told you before, that Prudence bid the

(*e*) Heb. xii. 11—15, (*f*) John vi. 50

boys, that if at any time they would, they should ask her some questions that might be profitable, and she would say something to them.

Matt. Then Matthew, who had been sick, asked her, Why, for the most part, physic should be bitter to our palates?

Prud. To show how unwelcome the word of God, and the effects thereof, are to a carnal heart.

Matt. Why does physic, if it does good, purge, and cause to vomit?

Prud. To show that the word, when it works effectually, cleanseth the heart and mind: for look, what the one doth to the body, the other doth to the soul.

Matt. What should we learn by seeing the flame of our fire go upwards? and by seeing the beams and sweet influences of the sun strike downwards?

Prud. By the going up of the fire, we are taught to ascend to heaven by fervent and hot desires. And by the sun's sending his heat, beams, and sweet influences downward we are taught, that the Saviour of the world, though high, reacheth down with his grace and love to us below.

Matt. Where have the clouds their water?

Prud. Out of the sea.

Matt. What may we learn from that?

Prud. That ministers should fetch their doctrine from God.

Matt. Why do they empty themselves upon the earth?

Prud. To show that ministers should give out what they know of God to the world.

Matt. Why is the rainbow caused by the sun?

Prud. To show that the covenant of God's grace is confirmed to us in Christ.

Matt. Why do the springs come from the sea to us through the earth?

Prud. To show, that the grace of God comes to us through the body of Christ.

Matt. Why do some of the springs rise out of the top of high hills?

Prud. To show that the spirit of grace shall spring up in some that are great and mighty, as well as in many that are poor and low.

Matt. Why doth the fire fasten upon the candle-wick?

Prud. To show, that unless grace doth kindle upon the heart, there will be no true light of life in us.

Matt. Why is the wick and the tallow, and all spent to maintain the light of the candle?

Prud. To show, that body and soul, and all should be at the service of, and spend themselves to maintain in good condition, that grace of God that is in us.

Matt. Why doth the pelican pierce her own breast with her bill?

Prud. To nourish her young ones with her blood, and thereby to show, that Christ the blessed so loveth his young (his people), as to save them from death by his blood.

Matt. What may one learn by hearing of the cock crow?

Prud. Learn to remember Peter's sin, and Peter's repentance. The cock's crowing, shows also, that day is coming on; let then the crowing of the cock put thee in mind of that last and terrible day of judgment.

Now about this time their month was out, wherefore they signified to those of the house, that it was convenient for them to up and be going. Then said Joseph to his mother, It is convenient that you forget not to send to the house of Mr. Interpreter, to pray him to grant that Mr. Great-heart should be sent unto us, that he may be our conductor the rest of our way. Good boy, said she, I had almost forgot. So she drew up a petition, and prayed Mr. Watchful, the porter, to send it by some fit man,

to her good friend Mr. Interpreter; who, when it was come, and he had seen the contents of the petition, said to the messenger, Go, tell them that I will send him.

When the family where Christiana was, saw that they had a purpose to go forward, they called the whole house together, to give thanks to their King, for sending them such profitable guests as these. Which done, they said unto Christiana, and shall we not show thee something according as our custom is to pilgrims, on which thou mayst meditate, when thou art on the way? So they took Christiana, her children, and Mercy, into the closet, and showed them one of the apples that Eve eat of, and that she also did give to her husband, and for the eating of which they were both turned out of Paradise; and asked her what she thought that was? Then Christiana said, It is food or poison, I know not which. So they opened the matter to her, and she held up her hands and wondered (*g*).

Then they had her to a place, and showed her Jacob's ladder. Now at that time there were some angels ascending upon it. So Christiana looked and looked to see the angels go up; so did the rest of the company. Then they were going into another place, to show them something else; but James said to his mother, Pray bid them stay a little longer, for this is a curious sight. So they turned again, and stood feeding their eyes with this so pleasant a prospect (*h*).

After this, they had them into a place were did hang up a golden anchor, so they bid Christiana take it down; for, said they, you shall have it with you (*i*), for it is of absolute necessity that you should, that you may lay hold of that within the vail, and stand steadfast in case you should meet

(*g*) Gen. iii. 6. Rom. vii. 24.
(*h*) Gen. xxviii. 12. (*i*) Rom. viii. 24.

with turbulent weather: So they were glad thereof (*k*). Then they took them, and had them to the mount upon which Abraham our father had offered up Isaac his son, and showed them the altar, the wood, the fire, and the knife, for they remain to be seen to this very day. When they had seen it, they held up their hands, and blessed themselves, and said, Oh! what a man for love to his Master, and for denial to himself, was Abraham? After they had showed them all these things, Prudence took them into a dining-room, where stood a pair of excellent virginals: So she played upon them, and turned what she had showed them into this excellent song, saying:

Eve's apple we have show'd to you;
Of that be you aware:
You have seen Jacob's ladder too,
Upon which angels are.
An anchor you received have,
But let not this suffice,
Until with Abra'm you have gave
Your best of sacrafice.

Now about this time one knocked at the door: So the porter opened, and behold Mr. Great-heart was there; but when he was come in, what joy was there! for it came now afresh again into their minds, how but awhile ago he had slain old Grim Bloody-man, the giant, and had delivered them from the lions.

Then said Ms. Great-heart to Christiana, and to Mercy, My Lord has sent each of you a bottle of wine, and also some parched corn, together with a couple of pomegranates: he also sent the boys some figs and raisins, to refresh them in their way.

Then they addressed themselves to their journey; and Prudence and Piety went along with them.

(*k*) Hosea ii. 15. Joel iii. 16. Heb. vi. 19.

When they came to the gate, Christiann asked the porter, if any of late went by. He said, No; only one some time since, who also told me, that of late there had been a great robbery committed on the king's highway as you go: but said he, the thieves are taken, and will shortly be tried for their lives. Then Christiana and Mercy were afraid; but Matthew said, Mother, fear nothing, as long as Mr. Great-heart is to go with us, and to be our conductor.

Then said Christiana to the porter, Sir, I am much obliged to you for all the kindnesses that you have showed me since I came hither; and also that you have been so loving and kind to my children; I know not how to gratify your kindness: wherefore, pray, as a token of my respects to you, accept of this small mite; so she put a golden angel in his hand; and he made her a low obeisance, and said, Let thy garments be always white, and let thy head want no ointment. Let Mercy live and not die, and let not her works be few. And to the boys he said, Do you fly youthful lusts, and follow after godliness with them that are grave and wise: so shall you put gladness into your mother's heart, and obtain praise of all that are sober-minded. So they thanked the porter, and departed.

Explanatory Notes.

THE conduct of Mercy, with respect to Mr. Brisk, is wisely inserted, as an example worthy the imitation of all young christians. The grand scripture rule, which should direct their choice of a partner for life, is too plain to be mistaken, and too important to be slighted; yet too, too often forgot!—Marry only in the Lord, 1 Cor. vii. 39. A suitor, who does not make a credible profession of Christ, as a believer in union with him, ought not to be encouraged in the least degree. The approbation, presence, and blessing

of God cannot reasonably be expected, if this rule be neglected. Mercy gave an excellent reason for discarding Mr. Brisk: "I will look no more on him (said she), for I propose never to have a clog to my soul." What a heavy clog is a carnal husband or wife! The unavoidable cares of a family, will be exercise enough to the most gracious heart, without the addition of that intolerable burden, a partner, who instead of helping, will hinder the soul, in its heavenly progress. What expectation can there be of supporting family worship with comfort and advantage, unless both are resolved to serve the Lord? What union can there be in the religious education of children, unless both are "heirs together of the grace of life?" What consolation can be hoped for in the day of adversity—on the sick-bed—on disappointments in trade—on the loss of children, or in the trying hour of dissolution—from a husband or wife, who is a stranger, an enemy to Christ? Dear young reader, think of this, before you venture to change your condition; lest you add to the melancholy number of those, who severely smart for their want of caution in this important matter. Obey therefore the Apostle's injunction, 2 Cor. vi. 14. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth, with an unbeliever?"

The relation of Matthew's sickness, and the method of his cure, may be justly esteemed among the finest passages of this work. The cause of his disorder, was eating some of the fruit of Beelzebub's orchard. Sin is the disease of the soul, and threatens its eternal death. Sin may be sweet in the mouth, but will be bitter in the belly. Multitudes have actually died of it, and multitudes more are dying. But it is an unspeakable mercy to feel the disease; to have an enlightened and awakened conscience, griped and exceedingly pained with it. Such need the physician. Such will apply for his help. Blessed be God, there is a remedy; and the servants of Christ will most gladly recommend that only medicine in the world, sufficient to cure the disease of sin, "The flesh "and blood of Christ." Excellent are these lines of Mr. Hart:

Nothing but thy blood, O Jesus!
Can relieve us from our smart;
Nothing else from guilt release us;
Nothing else can melt the heart.

The convinced and afflicted sinner may, indeed, through ignorance and legality of mind, be inclined to try other remedies; but finding their insufficiency, will at length be glad to apply to Christ, His blood is the true Panacea, or universal medicine, adapted not only to the cure, but the prevention also, of every spiritual disease. Those who know its sovereign efficacy, in purging the conscience from tormenting fear, will, like Christiana, wish to have it always at hand, and resolve, as she did, never to take any other physic.

Among the improving objects, with which the pilgrims were entertained, was Eve's apple:—an explanation of the first sin and its awful consequences, caused Christiana to hold up her hands and wonder; for "a true sight of sin is amazing," even to a confirmed believer. It is necessary frequently to meditate on the evil of sin, that our aversion to it may be increased, and our love to Jesus inflamed.

Jacob's ladder was a sight as pleasing, as the former was affecting. This represented to them, not only the condescensions of Divine Providence, in behalf of the afflicted, and the ministry of angels in favour of the heirs of salvation, but afforded a figure of Christ himself, who is the blessed medium of communication between heaven and earth. In the person of Immanuel, the human and divine natures are united; and by his mediation, a path is made for the approach of God to sinners, that he may dwell with them on earth; and for their access to him, that they may dwell with him in glory. On this pleasing object, the pilgrims fixed and feasted their admiring eyes.

The golden anchor of hope, was not only beheld, but received by them; this precious grace lays hold of that within the vail, and keeps the soul steady, even in the storms of temptation and affliction. No wonder that the pilgrims were thankful for their kind entertainment, or that they testified their esteem of the gospel and its glorious Author, by the present they made to the porter; for, says St. Paul, in behalf of the ministers of the word, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

CHAP. VII.

The Pilgrims pursue their Journey, and pass through the Valleys of Humiliation, and of the Shadow of Death.

NOW I saw in my dream, that they went forward until they were come to the brow of the hill; where Piety bethinking herself, cried out, Alas! I have forgot what I intended to bestow upon Christiana and her companions; I will go back and fetch it; so she ran and fetched it. When she was gone, Christiana thought she heard in a grove, a little way off, on the right hand, a most curious, melodious note, with words much like these:

Thro' all my life thy favour is
So frankly show'd to me,
That in thy house for evermore
My dwelling place shall be.

And listening still, she thought she heard another answer, saying,

For why? the Lord our God is good;
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

So Christiana asked Prudence, what it was that made those curious notes (*a*). They are, said she, our country birds: they sing these notes but seldom, except it be at the spring, when the flowers appear, and the sun shines warm, and then you may hear them all the day long. I often, said she, go to hear them; we also oft-times keep them tame in our

(*a*) Song. ii. 11, 12.

house. They are very fine company for us when we are melancholy; also they make the woods and groves, and solitary places desirous to be in.

By this time Piety was come again; so she said to Christiana, Look here, I have brought thee a scheme of all those things that thou hast seen at our house, upon which thou mayst look when thou findest thyself forgetful, and call all those things again to remembrance for thy edification and comfort.

Now they began to go down the hill into the Valley of Humiliation. It was a steep hill, and the way was slippery; but they were very careful, so they got down pretty well. When they were down in the valley, Piety said to Christiana, This is the place where your husband met with the foul fiend Apollyon, and where they had the great fight that they had: I know you cannot but have heard thereof. But be of good courage, as long as you have here Mr. Great-heart to be your guide and conductor, we hope you will fare the better. So when these two had committed the pilgrims unto the conduct of their guide, he went forward, and they went after.

Great-heart. Then said Mr. Great-heart, We need not be so afraid of this valley, for here is nothing to hurt us, unless we procure it ourselves. It is true, Christian did here meet with Apollyon, with whom he had also a sore combat; but that fray was the fruit of those slips that he got in his going down the hill: for they that get slips there, must look for combats here. (See Part I. page 64.) And hence it is, that this valley has got so hard a name. For the common people, when they hear that some frightful thing has befallen such a one in such a place, are of opinion that that place is haunted with some foul fiend or evil spirit; when, alas! it is for the fruit of their own doing, that such things do befal them there.

This Valley of Humiliation is of itself as fruitful

a place as any the crow flies over; and I am persuaded, if we could hit upon it, we might find somewhere hereabout something that might give us an account why Christian was so hardly beset in this place.

Then James said to his mother, Lo, yonder stands a pillar, and it looks as if something was written thereon; let us go and see what it is. So they went, and found there written: "Let Christian's slips, before he came hither, and the burden that he met with in this place, be a warning to those that come after." Lo, said their guide, did I not tell you that there was something hereabouts, that would give intimation of the reason why Christian was so hard beset in this place: then turning to Christiana, he said, No disparagement to Christian more than to many others, whose hap and lot it was; for it is easier going up than down this hill, and that can be said but of few hills in all these parts of the world. But we will leave the good man, he is at rest; he also had a brave victory over his enemy: let him grant that dwelleth above, that we fare no worse, when we come to be tried than he.

But we will come again to this Valley of Humiliation. It is the best and most useful piece of ground in all these parts. It is a fat ground, and, as you see, consisteth much in meadows; and if a man was to come here in the summer time, as we do now, if he knew not any thing before thereof, and if he also delighted himself in the sight of his eyes, he might see that which would be delightful to him. Behold how green this valley is, also how beautified with lilies (*b*). I have also known many labouring men, that have got good estates in this Valley of Humiliation: (for God resisteth the proud, but gives more grace to the humble:) for indeed it is a very fruitful soil, and doth bring forth by handfuls.—Some also have wished, that the next way to their Father's

(*b*) Song ii. 1. James iv. 6. 1 Pet. v. 5.

house was here, that they might be troubled no more with either hills or mountains to go over; but the way is the way, and there is an end.

Now as they were going along, and talking, they espied a boy feeding his father's sheep. The boy was in very mean clothes, but of a fresh and well-favoured countenance; and as he sat by himself he sung. Hark, said Mr. Great-heart, to what the shepherd's boy saith; so they hearkened, and he said,

He that is down, needs fear no fall;
He that is low, no pride (*c*):
He that is humble, ever shall
Have God to be his guide.

I am content with what I have,
Little be it or much:
And, Lord, contentment still I crave,
Because thou savest such.

Fullness to such a burden is (*d*),
That go on Pilgrimage:
Here little, and hereafter bliss,
Is best from age to age.

Then said the guide, Do you hear him? I will dare to say, this boy lives a merrier life, and wears more of the herb called Heart's-ease in his bosom, than he that is clad in silk and velvet: But we will proceed in our discourse.

In this valley our Lord formerly had his country-house: he loved much to be here; he loved also to walk in these meadows, and he found the air was pleasant. Besides, here a man shall be free from the noise, and from the hurryings of this life: all states are full of noise and confusion; only the Valley of Humiliation is that empty and solitary place. Here a man shall not be let and hindered in his contemplations, as in other places he is apt to be. This

(*c*) Phil. iv. 12, 13. (*d*) Heb. xiii. 5.

is a valley that no body walks in, but those that love a pilgrim's life. And though Christian had the hard hap to meet with Apollyon, and to enter with him in a brisk encounter, yet I must tell you, that in former times men have met with angels here, have found pearls here, and have in this place found the words of life (*e*).

Did I say, Our Lord had here in former days his country-house, and that he loved here to walk? I will add, in this place, and to the people that live and trace these grounds, he has left a yearly revenue to be faithfully paid them at certain seasons, for their maintenance by the way, and for their farther encouragement to go on their pilgrimage.

Samuel. Now as they went on, Samuel said to Mr. Great-heart: Sir, I perceive that in this valley my father and Apollyon had their battle; but whereabout was the fight, for I perceive this valley is large?

Great-heart. Your father had the battle with Apollyon at a place yonder before us, in a narrow passage, just beyond Forgetful Green. And indeed that place is the most dangerous place in all these parts. For if at any time pilgrims meet with any brunt, it is when they forget what favours they have received, and how unworthy they are of them: This is the place also where others have been hard put to it: But more of this place when we are come to it; for I persuade myself, that to this day there remains either some sign of the battle, or some monument to testify that such a battle there was fought.

Mercy. Then said Mercy, I think I am as well in this valley as I have been any where else in our journey; the place, methinks, suits with my spirit. I love to be in such places, where there is no rattling with coaches, nor rumbling with wheels. Methinks, here one may, without much molestation, be thinking what he is, whence he came, what he has done, and to what the king has called him: Here

(*e*) Hosea xii. 4, 5.

one may think and break at heart, and melt in one's spirit, until one's eyes become as the fish-pools in Heshbon (f). They that go rightly through this valley of Baca, make it a well; the rain that God sends down from heaven upon them that are here also filleth the pools. This valley is that from whence also the King will give to them vineyards; and they that go through it shall sing, as Christian did, for all he met with Apollyon.

Great-heart. It is true, said their guide, I have gone through this valley many a time, and never was better than when here.

I have also been a conductor to several pilgrims, and they have confessed the same: "To this man will I look, saith the King, even to him that is poor, and of a contrite spirit, and that trembleth at my word."

Now they were come to the place where the aforementioned battle was fought. Then said the guide to Christiana, her children, and Mercy, This is the place, on this ground Christian stood, and up there came Apollyon against him: and look, did not I tell you? here is some of your husband's blood upon these stones to this day. Behold, also, how here and there are yet to be seen upon the place some of the shivers of Apollyon's broken darts: see also how they did beat the ground with their feet, as they fought, to make good their places against each other; how also with their by-blows, they did split the very stones in pieces; verily Christian did here play the man, and showed himself as stout as Hercules could, had he been there, even to himself. When Apollyon was beat, he made his retreat to the next valley, that is called, "The valley of the Shadow of Death," unto which we shall come anon.

Lo yonder stands a monument, on which is engraven this battle, and Christian's victory, to his

(f) Song vii. 4. Psal. lxxxiv. 5, 6, 7. Hosea ii. 15.

fame throughout all ages; so because it stood just on the way-side before them, they stepped to it, and read the writing, which word for word was this:

A monument of Christian's victory. (Part I. p. 67.)

Hard by here was a battle fought,
Most strange and yet most true;
Christian and Apollyon fought
Each other to subdue.

The man so bravely play'd the man,
He made the fiend to fly;
Of which a monument I stand,
The same to testify.

When they had passed by this place, they came upon the borders of the Shadow of Death: and this valley was longer than the other; a place also most strangely haunted with evil things, as many are able to testify: but these women and children went the better through it, because they had day-light, and because Mr. Great-heart was their conductor.

When they were entered upon this valley, they thought that they heard a groaning, as of dying men; a very great groaning. They thought also they did hear words of lamentation, spoken as of some in extreme torment. These things made the boys to quake, the women also looked pale and wan; but their guide bid them be of good comfort.

So they went on a little farther, and they thought that they felt the ground begin to shake under them, as if some hollow place was there; they heard also a kind of hissing, as of serpents, but nothing as yet appeared. Then said the boys, Are we not yet at the end of this doleful place? but the guide also bid them be of good courage, and look well to their feet, lest haply, said he, ye be taken in some snare.

Now James began to be sick, but I think the cause thereof was fear; so his mother gave him some of that glass of spirits that she had given her at the

Interpreter's house, and three of the pills that Mr. Skill had prepared, and the boy began to revive. Thus they went on, till they came to the middle of the valley; and then Christiana said, Methinks I see something yonder upon the road before us; a thing of such a shape as I have not seen. Then said Joseph, Mother, what is it? An ugly thing, child; an ugly thing, said she. But, mother, what is it like? said he. 'Tis like I cannot tell what, said she. And now it is but a little way off: then said she, it is nigh.

Well, said Mr. Great-heart, let them that are most afraid, keep close to me: So the fiend came on, and the conductor met it; but when it was just come to him, it vanished to all their sights: then remembered they what had been said some time ago: "Resist the devil, and he will flee from you."

They went therefore on, as being a little refreshed: but they had not gone far, before Mercy, looking behind her, saw, as she thought, something almost like a lion, and it came a great padding pace after; and it had a hollow voice of roaring; and at every roar that it gave, it made the valley echo, and all their hearts to ache, save the heart of him that was their guide. So it came up, and Mr. Great-heart went behind, and put the pilgrims all before him. The lion also came on apace, and Mr. Great-heart addressed himself to give him battle(*g*). But when he saw that it was determined that resistance should be made, he also drew back, and came no farther.

Then they went on again, and their conductor did go before them, till they came to a place where was cast up a pit the whole breadth of the way, and, before they could be prepared to go over that, a great mist and a darkness fell upon them, so that they could not see.—Then said the pilgrims, Alas! now what shall we do? but their guide made answer, Fear not, stand still, and see what an end will be

(*g*) 1 Peter v. 8.

put to this also: so they staid there, because their path was marred. They then also thought that they did hear more apparently the noise and rushing of the enemies; the fire also, and smoke of the pit, was much easier to be discerned. Then said Christiana to Mercy, Now I see what my poor husband went through; I have heard much of this place, but I never was here afore now; poor man, he went here all alone in the night; he had night almost quite through the way: also these fiends were busy about him, as if they would have torn him in pieces. Many have spoke of it, but none can tell what the Valley of the Shadow of Death should mean, till they come in themselves. "The heart knows its own bitterness; a stranger intermeddleth not with its joy." To be here is a fearful thing.

Great-heart. This is like doing business in great waters, or like going down into the deep; this is like being in the heart of the sea, and like going down to the bottoms of the mountains: now it seems as if the earth, with its bars, were about us for ever. "But let them that walk in darkness, and have no light, trust in the name of the Lord, and stay upon their God." For my part, as I have told you already, I have gone often through this valley, and have been much harder put to it than now I am; and yet you see I am alive. I would not boast, for that I am not my own saviour: but I trust we shall have a good deliverance. Come, pray for light to him that can lighten our darkness, and can rebuke not only these, but all the Satans in hell.

So they cried and prayed, and God sent light and deliverance, for there was now no let in their way; no not there, where but now they were stopt with a pit. Yet they were not got through the valley; so they went on still, and behold, great stinks and loathsome smells, to the great annoyance of them. Then said Mercy to Christiana, There is not such pleasure in being here as at the gate, or at the Interpreter's, or at the house where we lay last.

O but (said one of the boys) it is not so bad to go through here, as it is to abide here always; and for ought I know, one reason why we must go this way to the house prepared for us, is, that our home might be made the sweeter to us.

Well said, Samuel, quoth the guide; thou hast now spoke like a man. Why, if ever I get out here again, said the boy, I think I shall prize light and good way better than ever I did in all my life. Then said the guide, We shall be out by and by.

So on they went, and Joseph said, Cannot we see to the end of this valley as yet? Then said the guide, Look to your feet, for we shall presently be among snares. So they looked to their feet, and went on; but they were troubled much with the snares. Now when they were come among the snares, they espied a man cast into the ditch on the left hand, with his flesh all rent and torn. Then said the guide, That is one Heedless, that was going this way; he has lain there a great while: there was one Takeheed with him when he was taken and slain; but he escaped their hands. You cannot imagine how many are k l'ed hereabouts; and yet men are so foolishly venturous, as to set out lightly on pilgrimage, and to come without a guide. Poor Christian! it was a wonder that he here escaped; but he was beloved of his God: also he had a good heart of his own, or else he could never have done it. Now they drew towards the end of their way; and just there where Christian had seen the cave when he went by, (See Part I. p. 75.) out thence came forth Maul, a giant. This Maul did use to spoil young pilgrims with sophistry, and he called Great-heart by his name, and said unto him, How many times have you been forbidden to do these things? Then said Mr. Great-heart, What things? What things! quoth the giant: you know what things; but I will put an end to your trade. But pray, said Mr. Great-heart, before we fall to it, let us understand wherefore we must fight. (Now the women and

children stood trembling, and knew not what to do.) Quoth the giant, You rob the country, and rob it with the worst of thieves. These are but generals, said Mr. Great-heart; come to particulars, man.

Then said the giant, Thou practisest the craft of a kidnapper; thou gatherest up women and children, and carriest them into a strange country, to the weakening of my master's kingdom. But now Great-heart replied, I am a servant of the God of heaven; my business is to persuade sinners to repentance: I am commanded to do my endeavour to turn men, women, and children, from darkness to light, and from the power of Satan to God; and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt.

Then the giant came up, and Mr. Great-heart went to meet him; and as he went, he drew his sword, but the giant had a club. So without more ado they fell to it, and, at the first blow, the giant struck Mr. Great-heart down upon one of his knees; with that the women and children cried; so Mr. Great-heart recovering himself, laid about him in full lusty manner, and gave the giant a wound in his arm. Thus he fought for the space of an hour, to that height of heat, that the breath came out of the giant's nostrils, as the heat doth out of a boiling caldron.

Then they sat down to rest them, but Mr Great-heart betook himself to prayer; also the women and children did nothing but sigh and cry all the time that the battle did last.

When they had rested them, and taken breath, they both fell to it again; and Mr. Great-heart, with a full blow, fetched the giant down to the ground: Nay, hold, let me recover, quoth he. So Mr. Great-heart let him fairly get up: so to it they went again, and the giant missed but a little of breaking Mr. Great-heart's skull with his club.

Mr. Great-heart seeing that, runs to him in the full heat of his spirit, and pierced him under the fifth

rib; with that the giant began to faint, and could hold up his club no longer. Then Mr. Great-heart seconded his blow, and smote the head of the giant from his shoulders. Then the women and children rejoiced; and Mr. Great-heart also praised God, for the deliverance he had wrought.

When this was done, they among themselves erected a pillar, and fastened the giant's head thereon, and wrote under it, in letters that passengers might read,

He that did wear this head, was one
That pilgrims' did misuse;
He stopt their way, he spared none,
But did them all abuse;
Until that I, Great-heart, arose,
The pilgrims' guide to be;
Until that I did him oppose,
That was their enemy.

Explanatory Notes.

IN what a changeable world do we live; and how great are the transitions experienced by Christians! Our pilgrims, so delightfully entertained at the house Beautiful, are now called to descend the hill, and tread the Valley of Humiliation. A fresh sight and sense of sin, in all its horrid deformity, with a view of the plague of our own hearts, and the dreadful power of remaining corruptions, are not pleasant: but, by the blessing of God, may be wonderfully profitable. Hence this valley is described as being a fruitful spot. Lilies adorned its banks—Great wealth and affluence blessed many of its inhabitants—Contentment seemed to flourish—The Pilgrims enjoyed perfect health; and (what enhanced its glory infinitely more) it was dignified by the residence of Immanuel himself; for "Christ, when in the flesh, had his country house in this valley." Thus beautifully does our author describe the precious grace of humility. O that every reader may know its excellence, by happy experience!

The tremendous horrors of the Valley of the Shadow of

Death, figuratively represent that gloomy frame of mind, in which fears rise high, and temptations greatly abound; more especially when they are augmented by bodily disorder. (See Part I. p. 77.) Few christians, perhaps, are wholly exempted from such distressing seasons; but all are not alike. Hence Christiana and her companions were not so much alarmed as Christian. They could not be said to walk in darkness, and have no light, as he did; for they had sufficient day-light to discern the snares of the way: they had also the valuable assistance of a skilful and courageous guide. Happy for weaker believers, who are directed to the ministry of a scribe, well instructed in the mysteries of the kingdom! The destruction of Heedless in this valley, is intended as a caution to those who have lost their first love, and the sweet enjoyment of God's presence; lest they remain contented, secure and inactive in that awful condition. Let the afflicted, deserted, tempted soul, be instant in prayer. When Christian found every other weapon useless, All-prayer prevailed. His wife, her companions, and Great-heart too, had recourse to the same expedient. Prayer prevailed, and they were delivered.

The furious attack made by Maul, the giant, on the conductor, is to show us, that lively and active ministers of the gospel, who are zealous to win souls, must expect the opposition of Satan and his emissaries. But must they therefore desist? God forbid! The Lord is on their side. Let them be accounted "kidnappers," and treated as enthusiasts: the Master whom they serve will succeed their endeavours; hear the prayers of his people; and make them more than conquerors. Thus were the pilgrims brought out of the valley; while danger and darkness rendered returning light, and the thoughts of heaven, the sweeter; and many thanksgivings redounded to the glory of God.

By glimm'ring hopes; and gloomy fears,
We trace the sacred road;
Thro' dismal deeps, and dang'rous snares,
We make our way to God.

Long nights and darkness dwell below,
With scarce a twinkling ray;
But the bright world to which we go
Is everlasting day.

CHAP. VIII.

The Pilgrims overtake Mr. Honest, who relates his own experience, and that of Mr. Fearing.

NOW I saw that they went to the ascent that was a little way off, cast up to be a prospect for pilgrims (that was the place from whence Christian had the first sight of Faithful his brother;) (See Part I. p. 78.) Wherefore here they sat down, and rested; they also here did eat and drink, and made merry; for that they had gotten deliverance from this so dangerous an enemy. As they sat thus and did eat, Christiana asked the guide, if he had caught no hurt in the battle? Then said Mr. Great-heart, No, save a little on my flesh; yet that also shall be so far from being to my detriment, that it is at present a proof of my love to my Master and you, and shall be a means, by grace, to increase my reward at last.

But was you not afraid, good Sir, when you saw him come with his club?

It is my duty, said he, to mistrust my own ability, that I may have reliance on him that is stronger than all. But what did you think, when he fetched you down to the ground at the first blow? Why, I thought, quoth he, that so my Master himself was served, and yet he it was that conquered at last (*a*).

Matt. When you all have thought what you please, I think God has been wonderfully good unto us, both in bringing us out of this valley, and in delivering us out of the hand of this enemy; for my part, I see no reason why we should distrust our God any more, since he has now, and in such a

(*a*) 2 Cor. iv.

place as this, given us such testimony of his love as this.

Then they got up, and went forward: now a little before them stood an oak, and under it, when they came to it, they found an old pilgrim fast asleep: they knew that he was a pilgrim by his clothes, and his staff, and his girdle.

So the guide, Mr. Great-heart, awaked him; and the old gentleman, as he lift up his eyes, cried out, What's the matter? Who are you? And what is your business here?

Great-heart. Come, man, be not so hot; here is none but friends: yet the old man gets up, and stands upon his guard, and will know of them what they were. Then said the guide, my name is Great-heart, I am the guide of these pilgrims, which are going to the cœlestial country.

Honest. Then said Mr. Honest, I cry you mercy; I feared that you had been of the company of those that some time ago did rob Little-faith of his money; but now I look better about me, I perceive you are honester people.

Great-heart. Why, what would, or could you have done, or have helped yourself, if we indeed had been of that company?

Hon. Done! why I would have fought as long as breath had been in me; and had I so done, I am sure you could never have given me the worst on't; for a christian can never be overcome unless he should yield of himself.

Great-heart. Well said, father Honest, quoth the guide; for by this I know that thou art a cock of the right kind, for thou hast said the truth.

Hon. And by this also I know that thou knowest what true pilgrimage is; for all others do think that we are the soonest overcome of any.

Great-heart. Well, now we are happily met, pray let me crave your name, and the name of the place you came from?

Hon. My name I cannot, but I came from the

town of Stupidity; it lieth about four degrees beyond the city of Destruction.

Great-heart. Oh! are you that countryman? then I deem I have half a guess of you; your name is Old Honesty, is it not? So the old gentleman blushed, and said, Not Honesty in the abstract, but Honest is my name, and I wish that my nature may agree to what I am called.

Hon. But, Sir, said the old gentleman, how could you guess that I am such a man, since I came from such a place?

Great-heart. I had heard of you before, by my Master; for he knows all things that are done on the earth: But I have often wondered that any should come from your place, for your town is worse than is the city of Destruction itself.

Hon. Yea, we lie more off from the sun, and so are more cold and senseless; but was a man in a mountain of ice, yet if the Sun of Righteousness will arise upon him, his frozen heart shall feel a thaw; and thus it has been with me.

Great-heart. I believe it, father Honest, I believe it; for I know the thing is true.

Then the old gentleman saluted all the pilgrims with a holy kiss of charity, and asked them of their names, and how they had fared since they set out on their pilgrimage.

Christ. Then said Christiana, My name, I suppose, you have heard of: good Christian was my husband, and these four were his children. But can you think how the old gentleman was taken, when she told him who she was! He skipped, he smiled, and blessed them with a thousand good wishes, saying:

Hon. I have heard much of your husband, and of his travels and wars, which he underwent in his days. Be it spoken to your comfort, the name of your husband rings all over these parts of the world; his faith, his courage, his enduring, and his sincerity

under all, has made his name famous. Then he turned to the boys, and asked them of their names, which they told him: and then said he unto them, Matthew, be thou like Matthew the publican, not in vice, but in virtue (*b*). Samuel, saith he, be thou like Samuel the prophet, a man of faith and prayer (*c*). Joseph, saith he, be thou like Joseph in Potiphar's house, chaste, and one that flies from temptation (*d*)." And James, be thou like James the just, and like James the brother of our Lord (*e*). Then they told him of Mercy, and how she had left her town and her kindred to come along with Christiana, and with her sons. At that the old honest man said, Mercy is thy name; by mercy shalt thou be sustained, and carried through all those difficulties that shall assault thee in the way, till thou shalt come thither, where thou shalt look "the Fountain of Mercy in the face with comfort."

All this while the guide, Mr. Great-heart, was very well pleased, and smiled upon his companion.

Now, as they walked together, the guide asked the old gentleman, if he did not known one Mr. Fearing, that came on pilgrimage out of his parts?

Hon. Yes, very well, said he. He was a man that had the root of the matter in him, but he was one of the most troublesome pilgrims that I ever met with in all my days.

Great-heart. I perceive you knew him, for you have given a very right character of him.

Hon. Knew him! I was a great companion of his; I was with him most an end; when he first began to think of what would come upon us hereafter, I was with him.

Great-heart. I was his guide from my Master's house to the gate of the cœlestial city.

Hon. Then you knew him to be a troublesome one.

(*b*) Matt. x. 3. (*c*) Ps. xcix. 6.
(*d*) Gen. xxxix. (*e*) Acts, i. 13, 14.

Great-heart. I did so, but I could very well bear it: for men of my calling are oftentimes entrusted with the conduct of such as he was.

Hon. Well, then, pray let us hear a little of him, and how he managed himself under your conduct.

Great-heart. Why, he was always afraid that he should come short whither he had a desire to go. Every thing frightened him that he heard any body speak of, that had but the least appearance of opposition in it.

I hear that he lay roaring at the Slough of Despond for above a month together; nor durst he, for all he saw several go over before him, venture, though they, many of them, offered to lend him their hands. He would not go back neither. The cœlestial city, he said, he should die if he came not to it, and yet was dejected at every difficulty, and stumbled at every straw that any body cast in his way. Well, after he had lain at the Slough of Despond a great while, as I have told you, one sun-shiny morning, I don't know how, he ventured, and so got over: but when he was over, he would scarce believe it. He had I think a Slough of Despond in his mind, a slough that he carried every where with him, or else he could never have been as he was. So he came up to the gate, you know what I mean, that stands at the head of this way, and there also he stood a good while before he would venture to knock. When the gate was opened, he would give back and give place to others, and say, that he was not worthy: for all he got before some to the gate, yet many of them went in before him. There the poor man would stand shaking and shrinking; I dare say it would have pitied one's heart to have seen him: nor would he go back again. At last he took the hammer that hanged at the gate in his hand, and gave a small rap or two; then one opened to him, but he shrunk back as before. He that opened stept out after him, and said, Thou trembling one, what wantest thou? with that he fell down to the ground.

He that spoke to him wondered to see him so faint. He said to him, Peace be to thee; up, for I have set open the door to thee; come in, for thou art blest. With that he got up, and went in trembling; and when that he was in, he was ashamed to show his face. Well, after he had been entertained there awhile, as you know how the manner is, he was bid go on his way, and also told the way he should take. So he came till he came to our house; but as he behaved himself at the gate, so he did at my Master the Interpreter's door. He lay thereabouts in the cold a good while, before he would adventure to call; yet he would not go back. And the nights were long and cold then. Nay, he had a note of necessity in his bosom to my Master to receive him, and grant him the comforts of his house, and also to allow him a stout and valiant conductor, because he was himself so chicken-hearted a man; and yet for all that he was afraid to call at the door. So he lay up and down thereabouts, till, poor man, he was almost starved; yea, so great was his dejection, that though he saw several others for knocking got in, yet he was afraid to venture. At last, I think I looked out of the window, and perceiving a man to be up and down about the door, I went out to him, and asked what he was; but, poor man, the water stood in his eyes: so I perceived what he wanted. I went therefore in, and told it in the house, and we showed the things to our Lord: so he sent me out again, to entreat him to come in, but I dare say, I had hard work to do it. At last he came in, and I will say that for my Lord, he carried it wonderfully loving to him. There were but few good bits at the table, but some of it was laid upon his trencher. Then he presented the note, and my Lord, looking thereon, said, his desire should be granted. So when he had been there a good while, he seemed to get some heart, and to be a little more comforted. For my Master, you must know, is one of very tender bowels, especially to them that are afraid;

wherefore he carried it so towards him, as might tend most to his encouragement. Well, when he had a sight of the things of the place, and was ready to take his journey to go to the city, my Lord, as he did to Christian before, gave him a bottle of spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few words, only he would sigh aloud.

When we were come to where the three fellows were hanged, he said, That he doubted that that would be his end also. Only he seemed glad when he saw the cross, and the sepulchre. There I confess he desired to stay a little to look; and he seemed for awhile after to be a little comforted. When we came to the hill Difficulty, he made no stick at that, nor did he much fear the lions: for you must know, That his troubles were not about such things as these; his fear was about his acceptance at last.

I put him in at the house Beautiful, I think, before he was willing; also when he was in, I brought him acquainted with the damsels that were of the place, but he was ashamed to make himself much for company; he desired much to be alone, yet he always loved good talk, and often would get behind the skreen to hear it: he also loved much to see ancient things, and to be pondering them in his mind. He told me afterwards, that he loved to be in those two houses from which he came last, to wit, at the gate, and that of the Interpreter, but that he durst not be so bold as to ask.

When he went also from the house Beautiful, down the hill, into the Valley of Humiliation, he went down as well as ever I saw a man in my life, for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of sympathy betwixt that valley and him, for I never saw him better in all his pilgrimage than he was in that valley.

Here he would lie down, embrace the ground, and kiss the very flowers that grew in this valley (*f*). He would now be up every morning by break of day, tracing and walking to and fro in the valley.

But when he was come to the entrance of the Valley of the Shadow of Death, I thought I should have lost my man; not for that he had any inclination to go back, that he always abhorred, but he was ready to die for fear. O! the hobgoblins will have me, the hobgoblins will have me, cried he; and I could not beat him out on't. He made such a noise, and such an out-cry here, that had they but heard him, 'twas enough to encourage them to come and fall upon us.

But this I took very great notice of, That this valley was as quiet when we went through it, as ever I knew it before or since. I suppose those enemies here had a special check from our Lord, and a command not to meddle until Mr. Fearing was passed over it.

It would be too tedious to tell you of all; we will, therefore, only mention a passage or two more. When he was come to Vanity-Fair, I thought he would have fought with all the men in the fair; I feared there we should both have been knocked on the head, so hot was he against fooleries: Upon the Enchanted Ground he was also very wakeful. But when he was come at the river, where was no bridge, there again he was in a heavy case: Now, now, he said, he should be drowned for ever, and so never see that face with comfort that he had come so many miles to behold.

And here also I took notice of what was very remarkable; the water of that river was lower at this time than ever I saw it in all my life; so he went over at last, not much above wet-shod. When he was going up to the gate, Mr. Great-heart began to take his leave of him, and to wish him a good re-

(*f*) Lam. iii. 27, 28, 29.

ception above; so he said "I shall, I shall." Then parted we asunder, and I saw him no more.

Hon. Then it seems he was well at last.

Great-heart. Yes, yes, I never had doubt about him; he was a man of a choice spirit, only he was always kept very low, and that made his life so burdensome to himself, and so very troublesome to others (*g*). He was, above many, tender of sin: he was so afraid of doing injuries to others, that he often would deny himself of that which was lawful, because he would not offend.

Hon. But what should be the reason that such a good man should be all his days so much in the dark?

Great-heart. There are two sorts of reasons for it; one is, The wise God will have it so; some must pipe, and some must weep: Now Mr. Fearing was one that played upon the bass. He and his fellows sound the sackbut, whose notes are more doleful than notes of other music are: though indeed some say, the bass is the ground of music. And for my part, I care not at all for that profession that begins not in heaviness of mind. The first string that the musician usually touches is the bass, when he intends to put all in tune: God also plays upon this string first, when he sets the soul in tune for himself. Only there was the imperfection of Mr. Fearing, he could play upon no other music but this till towards his latter end.

I make bold to talk thus metaphorically, for the ripening of the wits of young readers; and because, in the book of the Revelation, the saved are compared to a company of musicians, that play upon their trumpets and harps, and sing their songs before the throne (*h*).

(*g*) Psalm lxxiii. Rom. xiv. 21. 1 Cor. viii. 13.
(*h*) Rev. viii. chap. xiv. 2, 3.

Hon. He was a very zealous man, as one may see by what relation you have given of him; difficulties, lions, or Vanity-Fair, he feared not at all; it was only sin, death, and hell, that was to him a terror; because he had some doubts about his interest in that cœlestial country.

Great-heart. You say right; those were the things that were his troubles; and they, as you have well observed, arose from the weakness of his mind thereabout; not from weakness of spirit as to the practical part of a pilgrim's life. I dare believe, that, as the proverb is, "he could have bit a fire-brand, had it stood in his way:" but those things with which he was oppressed, no man ever yet could shake off with ease.

Christ. Then said Christiana, This relation of Mr. Fearing has done me good: I thought nobody had been like me; but I see there was some semblance 'twixt this good man and I, only we differ in two things: his troubles were so great, that they brake out, but mine I kept within: his also lay so hard upon him, they made him that he could not knock at the houses provided for entertainment; but my troubles were always such, as made me knock the louder.

Mercy. If I might also speak my mind, I must say, that something of him has also dwelt in me. For I have ever been more afraid of the lake, and the loss of a place in paradise, than I have been at the loss of other things. O! thought I, may I have the happiness to have a habitation there! 'tis enough, though I part with all the world to win it.

Matt. Then, said Matthew, Fear was one thing that made me think that I was far from having that within me that accompanies salvation; but if it was so with such a good man as he, why may it not also go well with me?

James. No fears, no grace, said James. Though there is not always grace where there is the fear of hell, yet to be sure there is no grace where there is no fear of God.

Great-heart. Well said, James, thou hast hit the mark: for the fear of God is the beginning of wisdom; and to be sure, they that want the beginning, have neither middle nor end. But we will here conclude our discourse of Mr. Fearing, after we have sent him his farwell.

Their farewell about him.

Whilst, Master Fearing, thou didst fear
  Thy God, and wast afraid
Of doing any thing, while here,
  That would have thee betray'd.

And didst thou fear the lake and pit?
  Would others do so too!
For, as for them, that want thy wit,
  They do themselves undo.

Explanatory Notes.

IN a world like this, the true pilgrim entertains a holy suspicion of every thing about him. Hence good Mr. Honest was afraid to associate with our heavenly travellers, till he was fully persuaded of their real character. How natural is it for real christians to wish to know what God has done for the souls of their companions; and how willing are they to give a reason and an account of the hope that is in them, with meekness and fear. All such will humble themselves as the vilest sinners, while they exalt that powerful grace which can thaw even a mountain of ice.

The character of Mr. Fearing is well drawn, and wisely adapted to comfort the feeble-minded. He was full of gloomy apprehensions that he should come short at last—was a long time at the Slough of Despond—was terribly afraid to knock at the gate, and terrified almost to death in the dark valley. Yet with all his fears and doubts, he possessed the essentials of christianity. He came in, as every believer does, by Christ, the gate: He could never be prevailed on to turn back; he loved to gaze at the cross and sepulchre; he loved to meditate in the Valley of Humiliation; he was exceedingly bold in his opposition to the sinful vanities of the world; his

conscience was tender, and much afraid of sin; he was also scrupulously exact in all his dealings with men. Such a character as this, with all its imperfections, is abundantly more honourable than that of the proud antinomian boaster, whose unholy life, unsanctified tempers, dishonest practices, and wordly compliances, give the lie direct to all his splendid pretensions. Poor Mr. Fearing held on his way; his dear Lord was very tender of him—gave him the choicest bits at his table, and graciously supported him in the last hour. Many a timid soul dies easily and comfortably, who, through fear of death, had all his life-time been subject to bondage. Let this relation encourage the fearful saint, who thinks himself the most weak and unworthy of all his Lord's disciples. The part assigned to some, in the music of the earthly tabernacle, is the bass, which, as our author says, is the ground of music. But such shall soon unite with the heavenly chorus.

When they arrive in yonder cloud,
With all his favour'd throng;
Then will they sing more sweet, more loud,
And Christ shall be the song.

CHAP. IX.

The Character of Mr. Self-will.

NOW I saw, that they all went on in their talk. For after Mr. Great-heart had made an end with Mr. Fearing, Mr. Honest began to tell them of another, but his name was Mr. Self-will. He pretended himself to be a pilgrim, said Mr. Honest; but I persuade myself, he never came in at the gate that stands at the head of the way.

Great-heart. Had you ever any talk with him about it.

Hon. Yes, more than once or twice; but he would always be like himself, Self-willed. He neither cared for man, nor argument, nor example; what his mind prompted him to, that he will do, and nothing else could he be got to.

Great-heart. Pray what principles did he hold? for I suppose you can tell.

Hon. He held, that a man might follow the vices as well as the virtues of the pilgrims; and that if he did both, he should be certainly saved.

Great-heart. How! if he had said, It is possible for the best to be guilty of the vices, as well as partake of the virtues of pilgrims, he could not much have been blamed; for indeed we are exempted from no vice absolutely, but on condition that we watch and strive.—But this I perceive is not the thing; but if I understand you right, your meaning is, that he was of that opinion, that it was allowable so to be.

Hon. Ay, ay, so I mean, and so he believed and practised.

Great-heart. But what grounds had he for his so saying?

Hon. Why, he said he had the scripture for his warrant.

Great-heart. Prithee, Mr. Honest, present us *with* a few particulars.

Hon. So I will. He said, to have to do with other men's wives, had been practised by David, *God's* beloved, and therefore he could do it. He said, to have more women than one was a thing that Solomon practised, and therefore he could do it. He said, that Sarah and the godly midwives of Egypt lied, and so did Rahab, and therefore he could do it. He said, that the disciples went at the bidding of their master, and took away the owner's ass, and therefore he could do so too: He said, that Jacob got the inheritance of his father in a way of guile and dissimulation, and therefore he could do so too.

Great-heart. Highly base indeed! And are you sure he was of this opinion?

Hon. I have heard him plead for it, bring scripture for it, bring arguments for it, &c.

Great-heart. An opinion that is not fit to be with any allowance in the world.

Hon. You must understand me rightly: he did not say that any man might do this; but that those that had the virtues of those that did such things, might also do the same.

Great-heart. But what more false than such a conclusion! for this is as much as to say, that because good men heretofore have sinned of infirmity, therefore he had allowance to do it of a presumptuous mind: or if, because a child, by the blast of the wind, or for that it stumbled at a stone, fell down and defiled itself in mire, therefore he might wilfully lie down and wallow like a boar therein. Who could have thought that any one could so far have been blinded by the power of lust? But what is written must be true: they "stumble at the word, being disobedient, whereunto also they were appointed (*a*)."

His supposing that such may have the godly men's virtues, who addict themselves to their vices, is also a delusion as strong as the other. It is just as if the dog should say, I have, or may have the qualities of the child, because I lick up its stinking excrements. To eat up the sin of God's people (*b*), is no sign of one that is possessed with their virtues. Nor can I believe, that one that is of this opinion can at present have faith or love in him. But I know you have made some strong objections against him: Prithee what can he say for himself?

Hon. Why, he says, To do this by way of opinion, seems abundantly more honest than to do it, and yet hold contrary to it in opinion.

Great-heart. A very wicked answer; for though to let loose the bridle to lusts, while our opinions are against such things, is bad; yet, to sin, and plead a toleration so to do, is worse; the one stumbles beholders accidentally, the other leads them into the snare.

(*a*) 1 Pet. ii. 8. (*b*) Hosea iv. 3.

Hon. There are many of this man's mind, that have not this man's mouth, and that makes going on pilgrimage of so little esteem as it is.

Great-heart. You have said the truth, and it is to be lamented; but he that feareth the King of Paradise, shall come out of them all.

Christ. There are strange opinions in the world. I know one that said, It was time enough to repent when we come to die.

Great-heart. Such are not over wise: that man would have been loath, might he have had a week to run twenty miles in his life, to have deferred that journey to the last hour of that week.

Hon. You say right, and yet the generality of them that count themselves pilgrims, do indeed do thus. I am, as you see, an old man, and have been a traveller in this road many a day; and I have taken notice of many things.

I have seen some that have set out as if *they* would drive all the world afore them, who yet have in a few days died as they in the wilderness, and so never got sight of the promised land.

I have seen some that have promised nothing at first setting out to be pilgrims, and that one would have thought could not have lived a day, that have yet proved very good pilgrims.

I have seen some who have run hastily forward, that again have, after a little time, run just as fast back again.

I have seen some who have spoke very well of a pilgrim's life at first, that after a while have spoken as much against it.

I have heard some, when they first set out for Paradise, say positively, there is such a place, who when they have been almost there, have come back again, and said there is none.

I have heard some vaunt what they would do in case they should be opposed, that have, even at a false alarm, fled faith, the pilgrim's way and all.

Explanatory Notes.

A Character as much as possible the reverse of the former, is here depicted. Mr. Self-will, a sort of antinomian, whose carnal and stubborn will had never been brought into subjection to the holy will of God. That heart is awfully depraved, and deplorably hardened, which can, not only habitually and freely wallow in the vilest lusts, but also basely attempt to justify such a course of life by the most holy word of God. It is a horrible and blasphemous perversion of scripture indeed, to take encouragement in sin, from those sad examples of it in the saints, which are held up (in terrorem) as so many beacons or sea-marks, by which we may avoid the same. To talk, and especially to act like Mr. Self-will, affords the fullest proof that that man never came in at the gate. The Lord change every such perverse will, and preserve the church from principles and practices so diabolical.

CHAP. X.

The Pilgrims arrive at the House of Gaius, where they are hospitably entertained.

NOW as they were thus in their way, there came one running to meet them, and said, "Gentlemen, and you of the weaker sort, if you love life, shift for yourselves, for the robbers are before you."

Great-heart. Then said Mr. Great-heart, They be the three that set upon Little-faith heretofore. (See Part I. p. 149.) Well, said he, we are ready for them. So they went on their way. Now they looked at every turning when they should have met with the villains: but whether they heard of Mr. Great-heart, or whether they had some other game, they came not up to the pilgrims.

Christiana then wished for an inn to refresh herself and her children, because they were weary. Then said Mr. Honest, there is one a little before us, where a very honourable disciple (one Gaius)

dwells. So they all concluded to turn in thither (*a*) and the rather, because the old gentleman gave him so good a report. So when they came to the door, they went in, not knocking, for folks use not to knock at the door of an inn. Then they called for the master of the house, and he came to them: so they asked if they might lie there that night?

Gaius. Yes, gentlemen, if you be true men, for my house is for none but pilgrims. Then was Christiana, Mercy, and the boys, the more glad, for that the inn-keeper was a lover of pilgrims. So they called for rooms, and he showed them one for Christiana and her children, and Mercy, and another for Mr. Great-heart and the old gentleman.

Great-heart. Then said Mr. Great-heart, Good Gaius, what hast thou for supper? for these pilgrims have come far to-day, and are weary.

Gaius. It is late, said Gaius, so we cannot conveniently go out to seek food; but such as we have, you shall be welcome to, if that will content you.

Great-heart. We will be content with what thou hast in the house; forasmuch as I have proved thee, thou art never destitute of that which is convenient.

Then he went down and spake to the cook, whose name was, Taste-that-which-is-good, to get ready supper for so many pilgrims. This done, he comes up again, saying, Come, my good friends, you are welcome to me; and I am glad that I have a house to entertain you; and while supper is making ready, if you please, let us entertain one another with some good discourse: so they all said, Content.

Gaius. Then said Gaius, Whose wife is this aged matron? and whose daughter is this young damsel?

Great-heart. The woman is the wife of one Christian, a pilgrim of former times; and these are his four children. The maid is one of her acquaintance, one that she hath persuaded to come with her on

(*a*) Rom. xvi. 23.

pilgrimage—The boys take all after their father, and covet to tread in his steps: yea, if they do but see any place where the old pilgrim hath lain, or any print of his foot, it ministreth joy to their hearts, and they covet to lie or tread in the same.

Gaius. Then said Gaius, Is this Christian's wife, and are these Christian's children! I knew your husband's father, yea, also his father's father. Many have been good of this stock, their ancestors dwelt first at Antioch (*b*). Christian's progenitors (I suppose you have heard your husband talk of them) were very worthy men. They have, above any that I know, showed themselves men of great virtue and courage, for the Lord of the pilgrims, his ways, and them that loved him. I have heard of many of your husband's relations, that have stood all trials for the sake of the truth. Stephen, that was one of the first of the family from whence your husband sprang, was knocked on the head with stones (*c*). James, another of this generation, was slain with the edge of the sword (*d*). To say nothing of Paul and Peter, men anciently of the family from whence your husband came: there was Ignatius, who was cast to the lions; Romanus, whose flesh was cut by pieces from his bones; and Polycarp that played the man in the fire. There was he that was hanged up in a basket in the sun, for the wasps to eat; and he whom they put into a sack, and cast him into the sea to be drowned. It would be utterly impossible to count up all that family that have suffered injuries and death, for the love of a pilgrim's life. Nor can I but be glad to see that thy husband has left behind him four such boys as these. I hope they will bear up their father's name; and tread in their father's steps, and come to their father's end.

Great-heart. Indeed, Sir, they are likely lads; they seem to choose heartily their father's ways.

Gaius. That is it that I said, wherefore Christian's

(*b*) Acts xi. 26. (*c*) Acts vii. 59, 60. (*d*) Acts xii. 8.

family is like still to spread abroad upon the face of the ground, and yet to be numerous upon the face of the earth; wherefore, let Christiana look out some damsels for her sons, to whom they may be betrothed, &c. that the name of their father, and the house of his progenitors, may never be forgotten in the world.

Hon. It is pity his family should fall and be extinct.

Gaius. Fall it cannot, but be diminished it may; but let Christiana take my advice, and that's the way to uphold it.

And Christiana, said this inn-keeper, I am glad to see thee and thy friend Mercy together here, a lovely couple. And may I advise, take Mercy into a nearer relation to thee; if she will, let her be given to Matthew, thy eldest son: it is the way to preserve a posterity in the earth. So this match was concluded, and in process of time they were married: but more of that hereafter.

Gaius also proceeded, and said, I will now speak on the behalf of women, to take away their reproach.—For as death and the course came into the world by a woman (*e*), so also did life and health: "God sent forth his son, made of a woman (*f*)." Yea, to show how much those that came after did abhor the act of the mother, this sex in the old testament coveted children, if happily this or that woman might be the mother of the Saviour of the world. I will say again, that when the Saviour was come, women rejoiced in him, before either man or angel. I read not, that ever man did give unto Christ so much as one groat; but women followed him, and ministered to him of their substance. It was a woman that washed his feet with tears, and a woman that anointed his body to the burial. They were women that wept when he was going to the cross; and women that followed him from the cross: and that sat by his sepulchre when he was buried: they were women that were first with him at his resurrec-

(*e*) Gen. iii. (*f*) Gal. iv. 4.

tion-morn; and women that brought tidings first to his disciples, that he was risen from the dead (*g*): women therefore are highly favoured, and show by these things, that they are sharers with us in the grace of life.

Now the cook sent up to signify that supper was almost ready. and sent one to lay the cloth, and the trenchers, and to set the salt and bread in order.

Then said Matthew, The sight of this cloth, and of this forerunner of the supper, begetteth in me a greater appetite to my food than I had before.

Gaius. So let all ministering doctrines to thee in this life beget in thee a greater desire to sit at the supper of the Great King in his kingdom; for all preaching, books and ordinances here, are but as the laying of the trenchers; and as setting of salt upon the board, when compared with the feast that our Lord will make for us when we come to his house.

So supper came up, and first a heave-shoulder, and a wave-breast, were set on the table before them; to show that they must begin the meal with prayer and praise to God. The heave-shoulder, David lifted his heart up to God with; and with the wave-breast, where his heart lay, with that he used to lean upon his harp, when he played. These two dishes were very fresh and good, and they all eat heartily thereof (*h*).

The next they brought up was a bottle of wine, as red as blood. So Gaius said to them, Drink freely; this is the true juice of the vine, that makes glad the heart of God and man. So they drank and were merry.

(*g*) Luke ii. chap. viii. 2, 3. chap. vii. 37, 50. John xi. 2. Luke xxiii. 27. Matt. xxvii. 55,56, 61. Luke xxiv. 22, 23.

(*h*) Lev. vii. 32, 33, 34. chap. x. 14, 15. Psalm xxv. 1. Heb. xiii. 15. Deut. xxxii. 14. Judg. ix. 13. John xv. 5.

The next was a dish of milk well crumbled: but Gaius said, Let the boys have that, that they may grow thereby (*i*).

Then they brought up in course a dish of butter and honey. Then said Gaius, Eat freely of this, for this is good to cheer up, and strengthen your judgments and understandings: this was our Lord's dish, when he was a child: "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good (*k*)."

Then they brought him up a dish of apples, and they were very good tasted fruit. Then said Matthew, may we eat apples, since they were such, by and with which the serpent beguiled our first mother?

Then said Gaius.

Apples were they with which we were beguil'd,
Yet sin, not apples, hath our souls defil'd;
Apples forbid, if eat, corrupt the blood:
To eat such, when commanded, does us good.
Drink on his flaggons then, thou church, his dove,
And eat his apples who are sick of love.

Then said Matthew, I made the scruple, because I awhile since was sick with eating of fruit.

Gaius. Forbidden fruit will make you sick, but not what our Lord has tolerated.

While they were thus talking, they were presented with another dish, and it was a dish of nuts (*l*). Then said one at the table, Nuts spoil tender teeth, especially the teeth of the children: which when Gaius heard, he said:

Hard texts are nuts, (I will not call them cheaters)
Whose shells do keep their kernels from the eaters;
Open then the shells, and you shall have the meat,
They here are brought for you to crack and eat.

Then were they very merry, and sat at the table a long time, talking of many things: Then said

(*i*) 1 Pet. ii. 2. (*k*) Isa. vii. 15. (*l*) Song vi. 11.

the old gentleman, My good landlord, while ye are here cracking your nuts, if you please, do you open this riddle.

(A riddle put forth by old Honest.)

A man there was, though some do count him mad,
The more he cast away, the more he had.

Then they all gave good heed, wondering what good Gaius would say; so he sat still awhile, and then thus reply'd:

(Gaius opens it.)

He who thus bestows his goods upon the poor,
Shall have as much again, and ten times more.

Then said Joseph, I dare say, Sir, I did not think you could have found it out.

Oh! said Gaius, I have been trained up in this way a great while; nothing teaches like experience; I have learned of my Lord to be kind, and have found by experience, that I have gained thereby. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches (*m*)."

Then Samuel whispered to Christiana, his mother, and said, Mother, this is a very good man's house, let us stay here a good while, and let my brother Matthew be married here to Mercy, before we go any farther.

The which Gaius, the host, overhearing, said, With a very good will, my child.

So they staid here more than a month, and Mercy was given to Matthew to wife.

(*m*) Prov. xi. 24. chap. xiii. 7.

While they staid here, Mercy, as her custom was, would be making coats and garments to give to the poor, by which she brought a very good report upon pilgrims.

Explanatory Notes.

THE Lord, who calls his people to a pilgrim life, will not leave them without suitable means of refreshment for body and soul. He who fed Israel in the wilderness, and had compassion on his hearers because they had been long without food, will still supply all the need of his saints. Hence, the entertainment at the house of Gaius; alluding to the hospitality of one of that name, whose kindness to the brethren is celebrated, 3 John 5, 6. the author seems to intend that refreshment of spirit, which lively christians derive from the company and conversation of spiritual persons. For "as iron sharpeneth iron, so doth the countenance of a man his friend." Sweet indeed is the entertainment, when the reception of bodily food is improved to spiritual purposes! We often hear persons expressing their approbation of what they eat; how good is this, and the other dish!—but how few admire the goodness of God in their table mercies, or lift up their souls from carnal food, to rejoice in Jesus, "whose flesh is meat indeed, and whose blood is drink indeed." But happy is the company who taste the love of God in their food, and who sweetly blend a holy seriousness with a heavenly cheerfulness. To their assembly, mine honour, be thou united.

CHAP. XI.

The Pilgrims continue at the House of Gaius; from whence they sally out, and destroy Giant Slay-good, a Cannibal; and rescue Mr. Feeble-mind.

BUT to return again to our story: After supper, the lads desired a bed, for they were weary with travelling; then Gaius called to show them their

chamber; but said Mercy, I will have them to bed. So she had them to bed, and they slept well, but the rest sat up all night: for Gaius and they were such suitable company, that they could not tell how to part. Then after much talk of their Lord, themselves, and their journey, old Mr. Honest, he that put forth the riddle to Gaius, began to nod. Then said Great-heart, What, Sir, you begin to be drowsy! Come, rub up, now here is a riddle for you. Then said Mr. Honest, Let us hear it.

Then said Mr. Great-heart:

(A Riddle.)

He that will kill, must first be overcome,
Who live abroad would, first must die at home.

Ha! said Mr. Honest, it is a hard one, hard to expound, and harder to practise. But come, landlord, said he, I will, if you please, leave my part to you; do you expound it, and I will hear what you say.

No, said Gaius, it was put to you, and it is expected you should answer it.

Then said the old gentleman:

(The Riddle opened.)

He first by grace must conquer'd be,
That sin would mortify;
Who, that he lives, would convince me,
Unto himself must die.

It is right, said Gaius; good doctrine and experience teaches this. For, first, until grace displays itself, and overcomes the soul with its glory, it is altogether without heart to oppose sin: besides, if sin is Satan's cords, by which the soul lies bound, how should it make resistance, before it is loosed from that infirmity?

Secondly, Nor will any, that knows her reason,

or grace, believe that such a man can be a living monument of grace, that is a slave to his own corruption.

And now it comes in my mind, I will tell you a story worth the hearing. There were two men that went on pilgrimage, the one began when he was young, the other when he was old: the young man had strong corruptions to grapple with, the old man's were weak with the decays of nature: the young man trod his steps as even as did the old one, and was every way as light as he: Who now, or which of them, had their graces shining clearest, since both seemed to be alike?

Hon. The young man's, doubtless. For that which heads it against the greatest opposition, gives best demonstration that it is strongest; especially when it also holdeth pace with that that meets not with half so much; as to be sure old age does not.

Besides, I have observed, that old men have blessed themselves with this mistake; namely, taking the decays of nature for a gracious conquest over corruptions, and so have been apt to beguile themselves. Indeed old men that are gracious, are best able to give advice to them that are young, because they have seen most of the emptiness of things: but yet, for an old and a young man to set out both together, the young one has the advantage of the fairest discovery of a work of grace within him, though the old man's corruptions are naturally the weakest.

Thus they sat talking till break of day. Now when the family was up, Christiana bid her son James that he should read a chapter; so he read the 53d of Isaiah: When he had done, Mr. Honest asked why it was said, "That the Saviour is said to come out of a dry ground, and also that he had no form or comeliness in him?"

Great-heart. Then said Mr. Great-heart: To the first I answer; Because the church of the Jews, of

which Christ came, had then almost lost all the sap and spirit of religion. To the second I say; The words are spoken in the person of the unbeliever, who because they want the eye that can see into our Prince's heart, therefore they judge of him by the meanness of his outside.

Just like those, that know not that precious stones are covered over with a homely crust; who, when they have found one, because they know not what they have found, cast it away again, as men do a common stone.

Well, said Gaius, now you are here, and since, as I know, Mr. Great-heart is good at his weapons, if you please, after we have refreshed ourselves, we will walk into the fields, to see if we can do any good. About a mile from hence, there is one Slay-good, a giant, that doth much annoy the King's highway in these parts: and I know whereabout his haunt is, he is master of a number of thieves; it would be well if we could clear these parts of him.

So they consented and went, Mr. Great-heart with his sword, helmet, and shield; and the rest with spears and staves.

When they came to the place where he was, they found him with one Feeble-mind in his hand, whom his servants had brought unto him, having taken him in the way; now the giant was rifling him, with a purpose, after that, to pick his bones; for he was of the nature of flesh-eaters.

Well, so soon as he saw Mr. Great-heart and his friends, at the mouth of his cave, with their weapons, he demanded what they wanted.

Great-heart. We want thee; for we are come to revenge the quarrels of the many that thou hast slain of the pilgrims, when thou hast dragged them out of the King's highway; wherefore come out of thy cave. So he armed himself and came out, and to battle they went, and fought for above an hour, and then stood still to take wind.

Slay-good. Then said the giant, Why are you here on my ground?

Great-heart. To revenge the blood of pilgrims, as I also told thee before; so they went to it again, and the giant made Mr. Great-heart give back; but he came up again, and in the greatness of his mind he let fly with such stoutness at the giant's head and sides, that he made him let his weapon fall out of his hand; so he smote him and slew him, and cut off his head, and brought it away to the inn. He also took Feeble-mind the pilgrim, and brought him with him to his lodgings. When they were come home, they showed his head to the family, and set it up as they had done others before, for a terror to those that shall attempt to do as he hereafter.

Then they asked Mr. Feeble-mind, how he fell into his hands.

Feeble-mind. Then, said the poor man, I am a sickly man, as you see, and because death did usually once a day knock at my door, I thought I should never be well at home: so I betook myself to a pilgrim's life; and have travelled hither from the town of Uncertain, where I and my father were born. I am a man of no strength at all of body, nor yet of mind, but would, if I could, though I can but crawl, spend my life in the pilgrim's way. When I came at the gate, that is at the head of the way, the Lord of that place did entertain me freely; neither objected he against my weakly looks, nor against my feeble mind: but gave me such things as were necessary for my journey, and bid me hope to the end. When I came to the house of the Interpreter, I received much kindness there; and because the hill of Difficulty was judged too hard for me, I was carried up that by one of his servants. Indeed I have found much relief from pilgrims, though none was willing to go so softly as I am forced to do; yet still as they came on, they bid me be of good cheer, and said, That it was the will of their Lord, that comfort should be given to the

feeble-minded *(a)*, and so went on their own pace. When I came to Assault-lane, then this giant met me, and bid me prepare for encounter; but, alas! feeble one that I was, I had more need of a cordial: so he came up and took me: I conceived he should not kill me; also when he had got me into his den, since I went not with him willingly, I believed I should come out alive again: for I have heard, That not any pilgrim, that is taken captive by violent hands, if he keeps heart whole towards his Master, is by the laws of Providence, to die by the hand of the enemy. Robbed I looked to be, and robbed to be sure I am, but I am, as you see, escaped with life, for the which I thank my King as the author, and you as the means. Other brunts I also look for, but this I was resolved on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank him that loved me, I am fixed; my way is before me, my mind is beyond the river that has no bridge, though I am, as you see, but of a feeble mind.

Hon. Then said old Mr. Honest, Have not you some time ago been acquainted with one Mr. Fearing, a pilgrim?

Feeble. Acquainted with him! yes; he came from the town of Stupidity, which lieth four degrees northward of the city of Destruction, and as many off of where I was born; yet we were well acquainted, for indeed he was my uncle, my father's brother; he and I have been much of a temper, he was a little shorter than I, but yet we were much of a complexion.

Hon. I perceive you know him; and I am apt to believe also, that you were related one to another, for you have his whitely look, a cast like his with your eye, and your speech is much alike.

Feeble. Most have said so, that have known us

(a) 1 Thes. v. 14.

both; and besides, what I have read in him, I have for the most part found in myself.

Gaius. Come, Sir, said good Gaius, be of good cheer, you are welcome to me and my house, and what thou hast a mind to, call for freely; and what thou wouldst have my servants do for thee, they will do it with a ready mind.

Feeble. Then said Mr. Feeble-mind, This is an unexpected favour, and as the sun shining out of a very dark cloud: Did giant Slay-good intend me this favour when he stopped me, and resolved to let me go no farther? Did he intend, that after he had rifled my pocket, I should go to Gaius mine host? Yet so it is.

Now, just as Mr. Feeble-mind and Gaius were thus in talk, there comes one running, and called at the door, and told, That about a mile and a half off, there was one Mr. Not-right, a pilgrim, struck dead upon the place where he was, with a thunder-bolt.

Feeble. Alas! said Mr. Feeble-mind, is he slain? He overtook me some days before I came so far as hither, and would be my company-keeper; he also was with me when Slay-good the giant took me, but he was nimble of his heels, and escaped; but it seems he escaped to die, and I was took to live.

What, one would think, doth seek to slay outright,
Oft-times delivers from the saddest plight.
That very Providence, whose faith is death,
Doth oft-times to the lowly life bequeath:
I taken was, he did escape and flee;
Hands cross'd gave death to him, and life to me.

Now, about this time, Matthew and Mercy were married; also Gaius gave his daughter Phœbe to James, Matthew's brother, to wife; after which time, they yet staid about ten days at Gaius's house, spending their time, and the seasons, like as pilgrims used to do.

When they were to depart, Gaius made them a feast, and they did eat and drink, and were merry. Now the hour was come that they must be gone, wherefore Mr. Great-heart called for a reckoning: but Gaius told him, That at his house it was not the custom of pilgrims to pay for their entertainment. He boarded them by the year, but he looked for his pay from the good Samaritan, who had promised him, at his return, whatsoever charge he was at with them, faithfully to repay him. Then said Mr. Great-heart to him:

Great-heart. "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church: whom if thou *(yet)* bring forward on their journey after a godly sort, thou shalt do well (*b*)."

Then Gaius took his leave of them all, and his children, and particularly of Mr. Feeble-mind. He also gave him something to drink by the way.

Explanatory Notes.

MUCH useful instruction is contained in this chapter. The mistake of many elder persons should be carefully noted. They think that they have left their sins, and are therefore very religious, when the fact is their sins have left them: so that their seeming holiness, is owing to the decay of nature, and not to the power of grace. Hence it is that young professors, who are enabled to overcome the world and the flesh, have a great advantage over others, in this blessed proof of their sincerity. Let christians imitate Mr. Great-heart, who observing Mr. Honest begin to nod, immediately amused him. This is an important advantage of christian fellowship. "Exhort one another daily."

(*b*) 3 John 5, 6.

When the pilgrims were refreshed, they were called forth to combat. Our life is a warfare. We have many gigantic enemies, whose proper name is Slay-good. Let our strength, derived from Christ in the use of means, be daily employed in destroying them. The giant's death gave deliverance to a pilgrim prisoner, Mr. Feeble-mind, a relation of Mr. Fearing. His charcter is sweetly painted. He had began his pilgrimage, as many others do, by means of sanctified afflictions. His infirmities of body, announcing the approach of death, excited him to look for life beyond the grave. Yet he had a feeble mind. He could not keep pace with others, but his heart was fixed on God, and his affections placed on heavenly things. Let such be comforted, and know that

A feeble saint shall win the day,
Tho' death and hell obstruct the way.

Mr. Feeble-mind, though he could not make much speed, was yet a Nathaniel, "an Israelite, in whom was no guile." But we read of another, who, though nimble enough to escape the giant's hands, had a heart not right with God, and who was suddenly cut off by lightning. O let us look to the heart! this is the main concern; if the heart be not right, all is wrong.

The reader may remember that Mercy had some time before refused the addresses of Mr. Brisk, alleging that she was determined not to have a clog to her soul: but now the Lord provides an help-mate for her, in Matthew, a sincere young pilgrim. Happy is the match which is made in the Lord, and the partners who are united in eternal bonds!

CHAP. XII.

The Pilgrims are joined by Mr. Ready-to-halt, and proceed to the Town of Vanity, where they are agreeably lodged by Mr. Mnason, and meet with agreeable Company—They encounter a formidable Monster

NOW Mr. Feeble-mind, when they were going out of the door, made as if he intended to linger. The which, when Mr. Great-heart espied, he said,

Come, Mr. Feeble-mind, pray do you go along with us, I will be your conductor, and you shall fare as the rest.

Feeble. Alas! I want a suitable companion; you are all lusty and strong, but I, as you see, am weak; I choose therefore rather to come behind, lest, by reason of my many infirmities, I should be both a burden to myself and to you. I am, as I said, a man of a weak and feeble mind, and shall be offended and made weak at that which others can bear. I shall like no laughing: I shall like no gay attire: I shall like no unprofitable questions Nay, I am so weak a man, as to be offended with that which others have liberty to do. I do not know all the truth: I am a very ignorant christian man: sometimes, if I hear any rejoice in the Lord, it troubles me because I cannot do so too. It is with me, as it is with a weak man among the strong, or as a lamp despised ("he that is ready to slip with his feet, is as a lamp despised in the thought of him that is at ease"), (*a*) so that I know not what to do.

Great-heart. But, brother, said Mr. Great-heart, I have it in commission to comfort the feeble-minded, and to support the weak. You must needs go along with us; we will wait for you, we will lend you our help; we will deny ourselves of some things, both opinionative and practical, for your sake: we will not enter into doubtful disputations before you: we will be made all things to you, rather than you shall be left behind (*b*).

Now all this while they were at Gaius's door; and behold, as they were thus in the heat of their discourse, Mr. Ready-to-halt came by, with his crutches in his hand, and he also was going on pilgrimage.

Feeble. Then said Mr. Feeble-mind to him, How camest thou hither? I was but now complaining

(*a*) Job. xii. 5. (*b*) 1 Thess. v. 14. Rom. xiv. 1. 1 Cor. viii. 9, 13. chap. ix. 23.

that I had not a suitable companion, but thou art according to my wish. Welcome, welcome, good Mr. Ready-to-halt, I hope thou and I may be some help.

Ready-to-halt. I shall be glad of thy company said the other; and good Mr. Feeble-mind, rather than we will part, since we are thus happily met, I will lend thee one of my crutches.

Feeble. Nay, said he, though I thank thee for thy good-will, I am not inclined to halt before I am lame. Howbeit, I think, when occasion is, it may help me against a dog.

Ready-to-halt. If either myself or my crutches can do thee a pleasure, we are both at thy command, good Mr. Feeble-mind.

Thus therefore they went on; Mr. Great-heart and Mr. Honest went before, Christiana and her children went next, and Mr. Feeble-mind, and Mr. Ready-to-halt, came behind with his crutches. Then said Mr. Honest:

Hon. Pray, Sir, now we are upon the road, tell us some profitable things of some that have gone on pilgrimage before us.

Great-heart. With a good will; I suppose you have heard how Christian of old did meet with Apollyon in the Valley of Humiliation; and also, what hard work he had to go through the Valley of the Shadow of Death. (See Part I. p. 65—115.) Also I think you cannot but have heard, how Faithful was put to it by Madam Wanton, with Adam the First, with one Discontent and Shame: four as deceitful villains as a man can meet with upon the road.

Hon. Yes, I believe I heard of all this; but indeed good Faithful was hardest put to it with Shame; he was an unwearied one.

Great-heart. Ay, for, as the pilgrim well said, he of all men had the wrong name.

Hon. But pray, Sir, where was it that Christian

and Faithful met Talkative? That same was also a notable one.

Great-heart. He was a confident fool, yet many followed his ways.

Hon. He had like to have beguiled Faithful.

Great-heart. Ay, but Christian put him into a way quickly to find him out. Thus they went on till they came at the place where Evangelist met with Christian and Faithful, and prophesied to them what should befal them at Vanity-Fair.—See Part I. p. 103.

Great-heart. Then said their guide, Hereabouts did Christian and Faithful meet with Evangelist, who prophesied to them of what troubles they should meet with at Vanity-Fair.

Hon. Say you so! I dare say it was a hard chapter that then he did read unto them.

Great-heart. It was so, but he gave them encouragement withal. (See Part I. pages 104, 105.) But what do we talk of them? they were a couple of lion-like men; they had set their faces like flints. Do not you remember how undaunted they were when they stood before the judge?

Hon. Well, Faithful bravely suffered.

Great-heart. So he did, and as brave things came on't: for Hopeful, and some others, as the story relates it, were converted by his death.—See Part I. p. 117.

Hon. Well, but pray go on; for you are well acquainted with things.

Great-heart. Above all that Christian met with after he had passed through Vanity-Fair, one By-ends was the arch-one.

Hon. By-ends, what was he?

Great-heart. A very arch-fellow, a downright hypocrite; one that would be religious which way ever the world went; but so cunning that he would be sure never to lose or suffer for it.

He had his mode of religion for every fresh occasion, and his wife was as good at it as he. He

would turn from opinion to opinion; yea, and plead for so doing too. But as far as I could learn, he came to an ill-end with his by-ends; nor did I ever hear that any of his children were ever of any esteem with any that truly feared God.

Now by this time they were come within sight of the town of Vanity, where Vanity-Fair is kept. So when they saw that they were so near the town, they consulted with one another how they should pass through the town, and some said one thing, and some another. At last, Mr. Great-heart said, I have, as you may understand, often been a conductor of pilgrims through this town; now I am acquainted with one Mr. Mnason, a Cyprusian by nation, an old disciple, at whose house we may lodge(*c*). If you think good, said he, we will turn in there.

Content, said old Honest; content, said Christiana; content, said Mr. Feeble-mind; and so they said all. Now you must think it was even-tide by that they got to the outside of the town; but Mr. Great-heart knew the way to the old man's house. So thither they came; and he called at the door, and the old man within knew his tongue so soon as ever he heard it; so he opened, and they all came in. Then said Mnason, their host, How far have you come to-day? So they said, From the house of Gaius your friend. I promise you, said he, you have gone a good stretch, you may well be weary; sit down. So they sat down.

Great-heart. Then said their guide, Come, what cheer, good Sirs, I dare say you are welcome to my friend.

Mnason. I, also, said Mr. Mnason, do bid you welcome; and whatever you want, do but say, and we will do what we can to get it for you.

Hon. Our great want, a while since, was harbour and good company, and now I hope we have both.

(*c*) Acts xxi. 16.

Mnason. For harbour, you see what it is; but for good company, that will appear in the trial.

Great-heart. Well, said Mr. Great-heart, will you have the pilgrims into their lodging?

Mnason. I will, said Mr. Mnason. So he had them to their respective places; and also showed them a very fair dining-room, where they may be, and sup together until time was come to go to rest.

Now when they were set in the places, and were a little cheery after their journey, Mr. Honest asked his landlord, if there were any store of good people in the town?

Mnason. We have a few, for indeed they are but a few, when compared with them on the other side.

Hon. But how should we do to see some of them? for the sight of good men to them that are going on pilgrimage, is like to the appearing of the moon and stars to them that are going a journey.

Mnason. Then Mr. Mnason stamped with his foot, and his daughter Grace came up: So he said unto her, Grace, go you tell my friends, Mr. Contrite, Mr. Holy-man, Mr. Love-saints, Mr. Dare-not-lie, and Mr. Penitent, that I have a friend or two at my house, that have a mind this evening to see them.

So Grace went to call them, and they came; and after salutation made, they sat down together at the table.

Then said Mr. Mnason, their landlord, My neighbours, I have, as you see, a company of strangers come to my house; they are pilgrims; they come from afar, and are going to Mount Sion. But who, quoth he, do you think this is? pointing his finger at Christiana; 'tis Christiana, the wife of Christian, that famous pilgrim, who, with Faithful (his brother), was so shamfully handled in our town. At that they stood amazed, saying, we little thought to see Christiana when Grace came to call us, wherefore this is a very comfortable surprise. Then they asked her about

her welfare, and if these young men were her husband's sons. And when she had told them they were, they said, The King whom you love and serve, make you as your father, and bring you where he is in peace.

Hon. Then Mr. Honest (when they were all set down) asked Mr. Contrite, and the rest, in what posture their town was in at present.

Contrite. You may be sure we are full of hurry in fair-time. It is hard keeping our hearts and spirits in good order, when we are in a cumbered condition. He that lives in such a place as this, and that has to do with such as we have, has need of an item, to caution him to take heed every moment of the day.

Hon. But how are your neighbours now for quietness?

Contrite. They are much more moderate now than formerly. You know how Christian and Faithful were used at our town: but of late, I say, they have been far more moderate. I think the blood of Faithful lieth with a load upon them till now; for since they burned him, they have been ashamed to burn any more: in those days we were afraid to walk the streets, but now we can show our heads. Then the name of a professor was odious; now, especially in some parts of our town, (for you know our town is large) religion is counted honourable.

Then said Mr. Contrite to them, Pray how fareth it with you in your pilgrimage? how stands the country affected towards you?

Hon. It happens to us, as it happeneth to wayfaring men; sometimes our way is clean, sometimes foul; sometimes up hill, sometimes down hill; we are seldom at a certainty: the wind is not always on our backs, nor is every one a friend that we meet with in the way. We have met with some notable rubs already; and what are yet behind we know not; but for the most part we find it true,

that has been talked of old: "A good man must suffer trouble."

Contrite. You talk of rubs, What rubs have you met withal?

Hon. Nay, ask Mr. Great-heart, our guide, for he can give the best account of that.

Great-heart. We have been beset three or four times already. First, Christiana and her children were beset by two ruffians, that they feared would take away their lives. We were beset by giant Bloody-man, giant Maul, and giant Slay-good. Indeed we did rather beset the last, than were beset of him. And thus it was: after we had been sometime at the house of Gaius, "mine host, and of the whole church," we were minded, upon a time, to take our weapons with us, and so go see if we could light upon any of those that were enemies to pilgrims (for we heard that there was a notable one thereabouts). Now Gaius knew his haunt better than I, because he dwelt thereabouts; so we looked, and looked, till at last we discerned the mouth of his cave: then we were glad, and plucked up our spirits. So we approached up to his den, and lo, when we came there, he had dragged by mere force, into his net, this poor man, Mr. Feeble-mind, and was about to bring him to his end. But when he saw us, supposing, as we thought, he had another prey, he left the poor man in his house, and came out. So we fell to it full sore, and he lustily laid about him; but, in conclusion, he was brought down to the ground, and his head cut off, and set up by the way-side, for a terror to such as should after practise such ungodliness. That I tell you the truth, here is the man himself to affirm it, who was as a lamb taken out of the mouth of the lion.

Feeble-mind. Then said Mr. Feeble-mind, I found this true to my cost and comfort; to my cost, when he threatened to pick my bones every moment; and to my comfort, when I saw Mr. Great-heart and his

friends, with their weapons, approach so near for my deliverance.

Holy-man. Then said Mr. Holy-man, there are two things that they have need to be possessed of that go on pilgrimage; courage, and an unspotted life. If they have not courage, they can never hold on their way; and if their lives be loose, they will make the very name of a pilgrim stink.

Love-saint. Then said Mr. Love-saint, I hope this caution is not needful among you. But truly there are many that go upon the road, that rather declare themselves strangers to pilgrimage, than strangers and pilgrims in the earth.

Dare-not-lie. Then said Mr. Dare-not-lie, It is true, they neither have the pilgrim's weed, nor the pilgrim's courage; they go not uprightly, but all awry with their feet; one shoe goeth inward, another outward, and their hosen out behind; here a rag, and there a rent, to the disparagement of their Lord.

Penitent. These things, said Mr. Penitent, they ought to be troubled for; nor are the pilgrims like to have that grace upon them and their pilgrim's progress as they desire, until the way is cleared of such spots and blemishes.

Thus they sat talking and spending their time, until supper was set upon the table. Unto which they went and refreshed their weary bodies; so they went to rest. Now they staid in the fair a great while, at the house of Mr. Mnason, who, in process of time, gave his daughter Grace unto Samuel (Christiana's son) to wife, and his daughter Martha to Joseph.

The time, as I said, that they lay here was long (for it was not now as in former times). Wherefore the pilgrims grew acquainted with many of the good people of the town, and did them what service they could.—Mercy, as she was wont, laboured much for the poor, wherefore their bellies and backs blessed

her, and she was there an ornament to her profession. And to say the truth for Grace, Phœbe, and Martha, they were all of a very good nature, and did much good in their places. They were also all of them very fruitful; so that Christian's name, as was said before, was like to live in the world.

While they lay here, there came a monster out of the woods, and slew many of the people of the town. It would also carry away their children, and teach them to suck its whelps. Now no man in the town durst so much as face this monster; but all men fled when they heard of the noise of his coming.

The monster was like unto no one beast upon the earth: Its body was like a dragon, and it had seven heads and ten horns: "It made great havock of children, and yet it was governed by a woman." This monster propounded conditions to men; and such men as loved their lives more than their souls, accepted of those conditions (*d*).

Now Mr. Great-heart, together with these, who came to visit the pilgrims at Mr. Mnason's house, entered into a covenant to go and engage this beast, if perhaps they might deliver the people of this town from the paws and mouth of this so devouring a serpent.

Then did Mr. Great-heart, Mr. Contrite, Mr. Holyman, Mr. Dare-not-lie, and Mr. Penitent, with their weapons, go forth to meet him. Now the monster at first was very rampant, and looked upon these enemies with great disdain; but they so belaboured him, being sturdy men at arms, that they made him make a retreat: So they came home to Mr. Mnason's house again.

The monster, you must know, had his certain seasons to come out in, and to make his attempts upon the children of the people of the town. At these seasons did these valiant worthies watch him

(*d*) Rev. xvii.

in, and did continually assault him; insomuch, that in process of time, he became not only wounded, but lame; also he had not made the havock of the town's-men's children, as formerly he had done. And it is verily believed by some, that this beast will certainly die of his wounds.

This therefore made Mr. Great-heart and his fellows of great fame in this town; so that many of the people who wanted their taste of things, yet had a reverend esteem and respect for them. Upon this account therefore it was, that these pilgrims got not much hurt here. True, there were some of the baser sort, that could see no more than a mole, nor understand no more than a beast; these had no reverence for these men, nor took they notice of their valour and adventures.

Explanatory Notes.

HOW amiable was the conduct of Mr. Great-heart and his companions towards Mr. Feeble-mind! he was afraid of being troublesome to them; but they determined to deny themselves in lesser matters of opinion and practice, rather than be without his company. Blessed example! thus should those who are strong bear with the weak. Another character of the weaker sort is here introduced—Mr. Ready-to-halt—that poor doubting believers may not consider Christian or Mr. Great-heart as standards of experience.

It is the lot of all believers to live in a vain and wicked world; or, figuratively speaking, to pass through Vanity-Fair. But times were changed since Christian went this way. Persecution had in a great measure ceased, and religion had gained ground, so that they could meet with serious and godly companions. O for hearts properly affected with gratitude for our religious liberty. But let us be cautious, for "it is hard to keep the heart in good order, when cumbered with the world." O for more of these excellent properties of a true pilgrim—courage, and an unspotted life; but, alas, there are too many shabby professors, who "go awry with their feet, one foot inward and another outward; here a rag,

and there a rent, to the great disparagement of their Lord!" O for more spiritual neatness in adoring the holy, but despised gospel of Jesus Christ. If half the pains and time taken by many to adorn the body, in this day of extravagant dress, were spent in adorning the soul, and ornamenting a christian profession, Christ would not be so fondly dishonoured, nor the doctrines of grace so much despised.

Our pilgrims, on the contrary, were eminently useful to the souls and bodies of their neighbours. They also united in the attack of a savage monster, that had slain many of the inhabitants, and taught the children to suck its whelps. By this we are to understand the vigorous attacks made by puritan and non-conformist divines on the church of Rome, which had not only made many martyrs in persecuting times, but had also enveigled many young persons by a popish education. Popery has suffered much from the preaching and writing of those good men; and they have thereby gained the esteem of those who differed from them in other respects; while the vicious and ignorant, like moles and bats, took "no notice of their valour and adventures."

CHAP. XIII.

The Pilgrims kill Giant Despair and his Wife, and totally demolish his Castle.—They proceed to the Delectable Mountains.

WELL, the time drew on that the pilgrims must go on their way, wherefore they prepared for their journey. They sent for their friends, they conferred with them, they had some time set apart therein to commit each other to the protection of their Prince.—There were again, that brought them of such things as they had, that were fit for the weak and the strong, for the women and the men, and so laded them with such things as were necessary (*a*).

(*a*) Acts xxviii. 10.

Then they set forwards on their way, and their friends accompanying them so far as it was convenient, they again committed each other to the protection of their King, and departed.

They therefore that were of the pilgrims' company went on, and Mr. Great-heart went before them; now the women and children being weakly, they were forced to go as they could bear; by this means Mr. Ready to-halt and Mr. Feeble-mind had more to sympathise with their condition.

When they were gone from the town's men, and when their friends had bid them farewell, they quickly came to the place where Faithful was put to death; therefore they made a stand, and thanked him that had enabled him to bear his cross so well; and rather, because they now found that they had a benefit by such a man's sufferings as he was.

They went on therefore after this, a good way further, talking of Christian and Faithful, and how Hopeful joined himself to Christian after that Faithful was dead.—See Part I. p. 116.

Now they were come up with the hill Lucre, where the silver mine was, which took Demas off from his pilgrimage, and into which, as some think, By-ends fell and perished: wherefore they considered that. But when they were come to the old monument that stood over-against the hill Lucre, to wit, to the pillar of salt, that stood also within view of Sodom, and its stinking lake; they marvelled as did Christian before, that men of that knowledge and ripeness of wit as they were, should be so blind as to turn aside here. (See Part I. p. 127.) Only they considered again, that nature is not affected with the harms that others have met with, especially if that thing, upon which they look, has an attracting virtue upon the foolish eye.

I saw now that they went on till they came to the river, that was on this side of the Delectable Mountains.—See Part I. p. 130

To the river where the fine trees grow on both sides; and whose leaves, if taken inwardly, are good against surfeits; where the meadows are green all the year long, and where they might lie down safely (*b*).

By this river side, in the meadows, there were cotes and folds for sheep, a house built for the nourishing and bringing up of these lambs, the babes of those women that go on pilgrimage. Also there was here one that was entrusted with them, who could have compassion, and that could gather these lambs with his arm, and carry them in his bosom, and that could gently lead those that were with young (*c*). Now to the care of this man, Christiana admonished her four daughters to commit their little ones, that by these waters they might be housed, harboured, succoured, and nourished, and that none of them might be lacking in time to come. This man, if any of them go astray, or be lost, he will bring them again; he will also bind up that which was broken, and will strengthen them that are sick (*d*). Here they will never want meat, drink, and clothing; here they will be kept from thieves and robbers; for this man will die before one of those committed to his trust shall be lost. Besides, here they shall be sure to have good nurture and admonition, and shall be taught to walk in right paths, and that you know is a favour of no small account. Also here, as you see, are delicate waters, pleasant meadows, dainty flowers, variety of trees, and such as bear wholesome fruit: fruit not like that which Matthew eat of, that fell over the wall, out of Beelzebub's garden: but fruit that procureth health where there is none, and that continueth and increaseth health where it is.

So they were content to commit their little ones to him: and that which was also an encouragement

(*b*) Psalm xxiii. (*c*) Heb. v. 2. Isa. xl. 11.
(*d*) Ezek. xxxiv. 11—26.

to them so to do, was, for that all this was to be at the charge of the King, and so was an hospital to young children and orphans.

Now they went on; and when they were come to By-path meadow, to the stile over which Christian went with his fellow Hopeful, when they were taken by giant Despair, and put into Doubting-castle, (see Part I. p. 131.) they sat down and consulted what was best to be done; to wit, now they were so strong, and had got such a man as Mr. Great-heart for their conductor, whether they had best to make an attempt upon the giant, demolish his castle, and if there were any pilgrims in it, to set them at liberty, before they went any farther. So one said one thing, and another said to the contrary. One questioned if it was lawful to go upon unconsecrated ground; another said they might, provided their end was good: but Mr. Great-heart said, though that assertion offered last, cannot be universally true, yet I have a commandment to resist sin, to overcome evil, to fight the good fight of faith: and I pray, with whom should I fight this good fight, if not with giant Despair? I will therefore attempt the taking away of his life, and the demolishing of Doubting-castle. Then, said he, who will go with me? Then said old Honest, I will; and so will we too, said Christiana's four sons, Matthew, Samuel, Joseph, and James, for they were young men and strong (*e*).

So they left the women in the road, and with them Mr. Feeble-mind, and Mr. Ready-to-halt, with his crutches, to be their guard until they came back; for in that place the giant Despair dwelt so near, they keeping in the road, "a little child might lead them (*f*)."

So Mr. Great-heart, old Honest, and the four young men, went to go up to Doubting-castle, to look for giant Despair. When they came at the

(*e*) 1 John ii. 13, 14. (*f*) Isa. xi. 6.

castle-gate, they knocked for entrance with an unusual noise. With that the old giant comes to the gate, and Diffidence, his wife, follows: then said he, Who and what is he, that is so hardy, as after this manner to molest the giant Despair? Mr. Great-heart replied, It is I, Great-heart, one of the King of the cœlestial country's conductors of pilgrims to their place; and I demand of thee, that thou open thy gates for my entrance: prepare thyself also to fight, for I am come to take away thy head, and to demolish Doubting-castle.

Now giant Despair, because he was a giant, thought no man could overcome him; and again, thought he, since heretofore I have made a conquest of angels, shall Great-heart make me afraid? So he harnessed himself and went out: he had a cap of steel upon his head, a breast plate of fire girded to him, and he came out in iron shoes, with a great club in his hand. Then these six men made up to him, and beset him behind and before; also when Diffidence the giantess came up to help him, old Mr. Honest cut her down at one blow. Then they fought for their lives, and giant Despair was brought down to the ground, but was very loath to die: he struggled hard, and had, as they say, as many lives as a cat; but Great-heart was his death, for he left him, not till he had severed his head from his shoulders.

Then they fell to demolishing Doubting-castle, and that you know might with ease be done, since giant Despair was dead. They were seven days in demolishing of that; and in it of pilgrims they found one Mr. Despondency, almost starved to death, and one Much-afraid his daughter: these two they saved alive. But it would have made you wonder, to have seen the dead bodies that lay here and there in the castle-yard, and how full of dead men's bones the dungeon was.

When Mr. Great-heart and his companions had performed this exploit, they took Mr. Despondency,

and his daughter Much-afraid, into their protection, for they were honest people, though they were prisoners in Doubting-castle to that giant Despair. They therefore, I say, took with them the head of the giant, (for his body they had buried under a heap of stones) and down to the road, and to their companions they came, and showed them what they had done. Now when Feeble-mind and Ready-to-halt saw that it was the head of the giant Despair indeed, they were very jocund and merry. Now Christiana, if need was, could play upon the viol, and her daughter Mercy upon the lute: so since they were so merrily disposed, she played them a lesson, and Ready-to-halt would dance. So he took Despondency's daughter Much-afraid by the hand, and to dancing they went in the road. True, he could not dance without one crutch in his hand; but I promise you, he footed it well; also the girl was to be commended, for she answered the music handsomely.

As for Mr. Despondency, the music was not so much to him, he was for feeding rather than dancing, for that he was almost starved. So Christiana gave him some of her bottle of spirits, for present relief, and then prepared him something to eat, and in a little time the old gentleman came to himself, and began to be finely revived.

Now I saw in my dream, when all these things were finished, Mr. Great-heart took the head of giant Despair, and set it upon a pole by the highway side, right over against the pillar that Christian erected for a caution to pilgrims that came after, to take heed of entering into his grounds.

(A monument of deliverance.)

Then he writ under it, upon a marble stone, these verses following:

This is the head of him whose name only
In former times did pilgrims terrify;

His castle's down, and Diffidence, his wife,
Brave Master Great-heart has bereft of life.
Despondency, his daughter Much-afraid,
Great-heart for them also the man has play'd.
Who hereof doubts, if he'll but cast his eye
Up hither, may his scruples satisfy.
This head also, when doubting cripples dance,
Doth show from fears they have deliverance.

When those men had thus bravely showed themselves against Doubting-castle, and had slain giant Despair, they went forward, and went on till they came to the Delectable Mountains, where Christian and Hopeful refreshed themselves with the varieties of the place. They also acquainted themselves with the shepherds there, who welcomed them, as they had done Christian before, unto the Delectable Mountains.

Now the shepherds seeing so great a train follow Mr. Great-heart (for with him they were well acquainted), they said unto him, Good sir, you have got a goodly company here; pray, where did you find all these?

(The guide's speech to the shepherds.)

First, here is Christiana and her train,
Her sons, and her sons' wives, who, like the wain,
Keep by the pole, and do my compass steer,
From sin to grace, else they had not been here:
Next here's old Honest come on pilgrimage,
Ready-to-halt too, who, I dare engage,
True-hearted is, and so is Feeble-mind,
Who willing was not to be left behind;
Despondency, good man, is coming after,
And so also is Much-afraid his daughter.
May we have entertainment here, or must
We farther go? Let's know whereon to trust.

Then said the shepherds, This is a comfortable company; you are welcome to us, for we have for the feeble as well as for the strong; our Prince has an eye to what is done to the least of these (*c*). There-

(*c*) Matt. xxv. 40.

fore infirmity must not be a block to our entertainment. So they had them to the palace doors, and then said unto them, Come in Mr. Feeble-mind, come in Mr. Ready-to-halt, come in Mr. Despondency, and Mrs. Much-afraid, his daughter. These, Mr. Great-heart, said the shepherds to the guide, we call in by name, for that they are most subject to draw back: but as for you and the rest that are strong, we leave you to your wonted liberty. Then said Mr. Great-heart, This day I see that grace doth shine in your faces, and that you are my Lord's shepherds indeed; for that you have not pushed these diseased, neither with side nor shoulder, but have rather strewed their way to the palace with flowers, as you should (*d*).

So the feeble and weak went in, and Mr. Great-heart and the rest did follow. When they were all set down, the shepherds said to those of the weaker sort, What is it that you would have? for, said they, all things must be managed here to the supporting of the weak, as well as the warning of the unruly.

So they made them a feast of things easy of digestion, and that were pleasant to the palate, and nourishing: the which when they had received, they went to their rest, each one respectively unto his proper place. When morning was come, because the mountains were high, and the day clear; and because it was the custom of the shepherds to show the pilgrims, before their departure, some rarities, therefore, after they were ready, and had refreshed themselves, the shepherds took them out into the fields, and showed them first what they had showed to Christian before.—See Part I. p. 143.

Then they had them to some new places. The first was Mount Marvel, where they looked and beheld a man at a distance, that tumbled the hills about with words. Then they asked the shepherds,

(*d*) Ezek. xxxiv. 21.

what that should mean? so they told them, That that man was the son of one Mr. Great-grace, of whom you read in the first part of the records of the Pilgrim's Progress. And he is set there to teach pilgrims how to believe down, or to tumble out of their ways what difficulties they should meet with, by faith. Then said Mr. Great-heart, I know him; he is a man above many (*e*).

Then they had them to another place called Mount Innocence; and there they saw a man clothed all in white; and two men, Prejudice and Ill-will, continually casting dirt upon him. Now behold the dirt, whatsoever they cast at him, would in a little time fall off again, and his garment would look as clear as if no dirt had been cast thereat.

Then said the pilgrims, What means this? The shepherds answered, This man is named Godly-man, and the garment is to show the innocency of his life. Now those that throw dirt at him, are such as hate his well doing; but, as you see, the dirt will not stick upon his clothes, so it shall be with him that lives innocently in the world. Whoever they be that would make such men dirty, they labour all in vain; for God, by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noon-day.

Then they took them, and had them to Mount-Charity, where they showed them a man, that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his bundle or roll of cloth was never the less.

Then, said they, What should this be? That is, said the shepherds, to show you, that he that has a heart to give of his labour to the poor, shall never

(*e*) Mark xi. 23, 24.

want wherewithal. He that watereth, shall be watered himself. And the cake that the widow gave to the prophet, did not cause that she had ever the less in her barrel.

They had them also to the place, where they saw one Fool, and one Want-wit, washing of an Ethiopian, with an intention to make him white; but the more they washed him, the blacker he was. Then they asked the shepherds, What that should mean? So they told them, saying, Thus it is with the vile person; all means used to get such a one a good name, shall in conclusion tend but to make him more abominable. Thus it was with the Pharisees, and so it shall be with all hypocrites.

Then said Mercy, the wife of Matthew, to Christiana, her mother, I would, if it might be, see the hole in the hill, (see Part I. p. 144.) or that commonly called the by-way to hell. So her mother brake her mind to the shepherds. Then they went to the door: it was on the side of a hill, and they opened it, and bid Mercy hearken awhile. So she hearkened, and heard one saying, "Cursed be my father for holding my feet back from the way of peace and life;" and another said, "O that I had been torn in pieces, before I had, to save my life, lost my soul;" and another said, "If I were to live again, how would I deny myself rather than come to this place." Then there was, as if the very earth groaned and quaked under the feet of this young woman for fear; so she looked white, and came trembling away, saying, Blessed be he and she that is delivered from this place.

Now when the shepherds had shown them all these things, then they had them back to the palace, and entertained them with what the house would afford: but Mercy, being a young and breeding woman, longed for something that she saw

there, but was ashamed to ask. Her mother-in-law then asked her, what she ailed, for she looked as one not well. Then said Mercy, There is a looking-glass hangs up in the dining-room, off which I cannot take my mind; if therefore I have it not, I think I shall miscarry. Then said her mother, I will mention thy wants to the shepherds, and they will not deny it thee. But she said, I am ashamed that these men should know that I have longed. Nay, my daughter, said she, it is no shame, but a virtue, to long for such a thing as that; so Mercy said, Then mother, if you please, ask the shepherds if they are willing to sell it.

Now the glass was one of a thousand. It would present a man, one way with his own features exactly; and turn it about another way, and it would show one the very face and similitude of the prince of pilgrims himself. Yes, I have talked with them that can tell, and they have said, That they have seen the very crown of thorns upon his head, by looking in that glass; they have therein also seen the holes in his hands, in his feet, and in his side. Yea, such an excellency is there in that glass, that it will show him to one, where they have a mind to see him; whether living or dead, whether in earth or in heaven; whether in a state of humiliation, or in exaltation; whether coming to suffer or coming to reign (*f*).

Christiana therefore went to the shepherds apart; now the names of the shepherds were Knowledge, Experience, Watchful, and Sincere, (see Part I. p. 142) and said unto them, There is one of my daughters, a breeding woman, that, I think, doth long for something that she hath seen in this house, and she thinks she shall miscarry, if she should by you be denied.

Experience. Call her, call her, she shall assuredly have what we can help her to. So they called her,

(*f*) James i. 23. 1 Cor. xiii. 12. 2 Cor. iii. 18.

and said to her, Mercy, what is that thing thou wouldest have? Then she blushed and said, The great glass that hangs up in the dining-room: So Sincere ran and fetched it, and, with a joyful consent, it was given her. Then she bowed her head, and gave thanks, and said, By this I know I have obtained favour in your eyes.

They also gave to the other young women such things as they desired, and to their husbands great commendations, for that they had joined with Mr. Great-heart, to the slaying of giant Despair, and the demolishing of Doubting-castle.

About Christiana's neck the shepherds put a bracelet, and so they did about the necks of her four daughters; also they put ear-rings in their ears, and jewels on their foreheads.

When they were minded to go hence, they let them go in peace, but gave not to them those certain cautions, which before were given to Christian and his companion. (See Part I. p. 145.) The reason was, for that these had Great-heart to be their guide, who was one that was well acquainted with things, and so could give them their cautions more seasonable; to wit, even then when the danger was nigh the approaching.

What cautions Christian and his companions had received of the shepherds, they had also lost by that the time was come that they had need to put them in practice. Wherefore, here was the advantage that this company had over the other.

From hence they went on singing, and they said,

Behold how fitly are the tables set
For their relief that pilgrims are become!
And how they us receive without one let,
That make the other life the mark and home.

What novelties they have, to us they give,
That we, though pilgrims, joyful lives may live.
They do upon us, too, such things bestow,
That show we pilgrims are, where'er we go.

Explanatory Notes.

A very useful hint is given to parents in this chapter—They are figuratively taught, by the example of the pilgrims, to commit their dear children to the covenant care of the man Christ Jesus, the good, the faithful, the tender shepherd, who carries the lambs in his bosom, and gently leads those that are with young.

Let believers endeavour, with Great-heart and his bold companions, to oppose and destroy those despairing doubts and fears which dishonour their God, and deject their souls. For this purpose they are furnished with heavenly armour, and their labour shall not be in vain in the Lord.—The lines which used to be subjoined to the old print which represented the destruction of Doubting-castle, contain an important truth, and deserve particular regard.

> Though Doubting-castle be demolished,
> And the giant Despair hath lost his head,
> Sin can rebuild the castle, make't remain,
> And make Despair the giant live again.

The entertainment of pilgrims by the shepherds of the Delectable Mountains was explained, Part I. p. 145: but several new objects were presented to Christiana, &c. most of which need no explanation.—They were intended to show the efficacy of faith in removing mountainous difficulties—the disappointment of those who labour to blacken the character of God's people—the reward of charity, in this life—the insufficiency of mere human endeavours to reform confirmed sinners—the reproaches of damned souls against ungodly parents, as the authors of their misery—and the longing desires of real christians for the good word of God. Important subjects of meditation!

CHAP. XIV.

The Company joined by Mr. Valiant and Mr. Stand-fast—They pass over the Enchanted Ground—A Description of Madam Bubble.

WHEN they were gone from the shepherds, they quickly came to the place where Christian met

with one Turn-away, that dwelt in the town of Anostacy. (See Part I. p. 149.) Wherefore of him Mr. Greatheart, their guide, did now put them in mind, saying, This is the place where Christian met with one Turn-away, who carried with him the character of his rebellion at his back. And this I have to say concerning this man, he would hearken to no counsel, but once a falling, persuasion could not stop him.

When he came to the place where the cross and sepulchre was, he did meet with one that did bid him look there; but he gnashed with his teeth, and stamped, and said, He was resolved to go back to his own town. Before he came to the gate, he met with Evangelist, who offered to lay hands on him, to turn him into the way again. But this Turn-away resisted him, and having done much despite unto him, he got away over the wall, and so escaped his hand.

Then they went on, and just at the place where Little-faith formerly was robbed, there stood a man with his sword drawn, and his face all bloody. Then said Mr. Great-heart, What art thou? The man made answer, saying, I am one whose name is Valiant-for-truth. I am a pilgrim, and am going to the cœlestial city. Now, as I was in my way, there were three men that did beset me, and propounded unto me these three things: 1. Whether I would become one of them? 2. Or go back from whence I came? 3. Or die upon the place? To the first I answered, I had been a true man a long season, and therefore it could not be expected that I should now cast in my lot with thieves. Then they demanded what I would say to the second? So I told them, the place from whence I came, had I not found incommodity there, I had not forsaken it at all; but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this way. Then they asked me what I said to the third? And I told them,

my life cost me more dear far than that I should lightly give it away. Besides, you have nothing to do thus to put things to my choice; wherefore at your peril be it, if you meddle. Then these three, to wit, Wildhead, Inconsiderate, and Pragmatic, drew upon me, and I also drew upon them (*a*).

So we fell to it, one against three for the space of three hours. They have left upon me, as you see, some of the marks of their valour, and have also carried away with them some of mine. They are but just now gone; I suppose they might, as the saying is, hear your horse dash, and so they betook themselves to flight.

Great-heart. But here was great odds, three against one.

Valiant. 'Tis true; but little or more are nothing to him that has the Truth on his side: "Though an host should encamp against me (said one), my heart shall not fear: Though war shall rise against me, in this will I be confident," &c. Besides, said he, I have read in some records, that one man has fought an army: and how many did Samson slay with the jaw-bone of an ass?

Great-heart. Then said the guide, Why did you not cry out, that some might have come in for your succour?

Valiant. So I did to my King, who I knew could hear me, and afford invisible help, and that was enough for me.

Great-heart. Then said Great-heart to Mr. Valiant-for-truth, Thou hast worthily behaved thyself; let me see thy sword: so he showed it him.

When he had taken it in his hand, and looked thereon awhile, he said, Ha! it is a right Jerusalem blade.

Valiant. It is so. Let a man have one of these blades, with a hand to wield it, and skill to use it, and he may venture upon an angel with it. He

(*a*) Prov. i. 10—19.

need not fear its holding, if he can but tell how to lay on. Its edge will never blunt. It will cut flesh and bones, and soul and spirit and all.

Great-heart. But you fought a great while, I wonder you was not weary.

Valiant. I fought till my sword did cleave to my hand, and then they were joined together, as if a sword grew out of my arm; and when the blood run through my fingers, then I fought with most courage.

Great-heart. Thou hast done well; thou hast resisted unto blood, striving against sin; thou shalt abide by us; come in, and go out with us, for we are thy companions.

Then they took him and washed his wounds, and gave him of what they had to refresh him; and so they went together. Now as they went on, because Mr. Great-heart was delighted in him (for he loved one greatly, that he found to be a man of his hands) and because they were in company with them that were feeble and weak; therefore he questioned with him about many things: As, first, What countryman he was?

Valiant. I am of Dark-land, for there I was born, and there my father and mother are still.

Great-heart. Dark-land? saith the guide; Doth not that lie on the same coast with the city of Destruction?

Valiant. Yes, it doth. Now that which caused me to come on pilgrimage was this: We had Mr. Tell-true came into our parts, and he told it about what Christian had done, that went from the city of Destruction; namely, how he had forsaken his wife and children, and had betaken himself to a pilgrim's life. It was also confidently reported, how he had killed a serpent, that did come out to resist him in his journey; and how he got through to whither he intended. It was also told, what welcome he had to all his Lord's lodgings: especially when he came to the gates of the cœlestial city: for there, said the man, he was received with sound of trumpet, by a

company of shining ones. He told it also, how all the bells in the city did ring for joy at his reception, and what golden garments he was clothed with; with many other things that now I shall forbear to relate. In a word, that man so told the story of Christian and his travels, that my heart fell into a burning heat, to be gone after him; nor could father or mother stay me: So I got from them, and am come thus far on my way.

Great-heart. You came in at the gate, did you not?

Valiant. Yes, yes; for the same man also told us, that all would be nothing, if we did not begin to enter this way at the gate.

Great-heart. Look you, said the guide to Christiana, the pilgrimage of your husband, and what he has gotten thereby, is spread abroad far and near.

Valiant. Why, is this Christian's wife?

Great-heart. Yes, that it is; and these are also her four sons.

Valiant. What! and going on pilgrimage too?

Great-heart. Yes, verily, they are following after.

Valiant. It glads me at heart. Good man! how joyful will he be, when he shall see them that would not go with him, to enter after him in at the gates into the cœlestial city.

Great-heart. Without doubt it will be a comfort to him; for next to the joy of seeing himself there, it will be a joy to meet there his wife and children.

Valiant. But now you are upon that, pray let me hear your opinion about it. Some make a question, whether we shall know one another when we are there.

Great-heart. Do they think they shall know themselves then, or that they shall rejoice to see themselves in that bliss? and if they think they shall know, and do these, why not know others, and rejoice in their welfare also?

Again, Since relations are our second self, though that state will be dissolved, yet why may it not be

rationally concluded, that we shall be more glad to see them there, than to see they are wanting?

Valiant. Well, I perceive whereabouts you are to this. Have you any more things to ask me about my beginning to come on pilgrimage.

Great-heart. Yes; was your father and mother willing that you should become a pilgrim?

Valiant. Oh! no; they used all means imaginable to persuade me to stay at home.

Great-heart. What could they say against it?

Valiant. They said it was an idle life; and if I myself were not inclined to sloth and laziness, I would never countenance a pilgrim's condition.

Great-heart. And what did they say else?

Valiant. Why, they told me that it was a dangerous way; yea, the most dangerous way in the world, said they, is that which the pilgrims go.

Great-heart. Did they show you wherein this way is dangerous?

Valiant. Yes, and that in many particulars.

Great-heart. Name some of them.

Valiant. They told me of the Slough of Despond, where Christian was well nigh smothered. They told me, That there were archers standing ready in Beelzebub-Castle, to shoot them who should knock at the Wicket-gate for entrance. They told me also of the wood and dark mountains; of the hill Difficulty; of the lions; and also of the three giants, Bloody-man, Maul, and Slay-good. They said moreover, that there was a foul fiend haunted the Valley of Humiliation, and that Christian was by him almost bereft of life. Besides, said they, you must go over the Valley of the Shadow of Death, where the hobgoblins are, where the light is darkness, where the way is full of snares, pits, traps, and gins. They told me of giant Despair, of Doubting-castle, and of the ruin that the pilgrims met with there. Farther, they said I must go over the Enchanted Ground, which was dangerous: And that, after all this, I should find a river, over which I

should find no bridge; and that that river did lie betwixt me and the cœlestial country.

Great-heart. And was this all?

Valiant. No; they also told me, that this way was full of deceivers, and of persons that lie in wait there to turn good men out of their path.

Great-heart. But how did they make that out?

Valiant. They told me, Mr. Worldly-wise-man did lie there in wait to deceive. They also said, that there was Formality and Hypocrisy continually on the road. They said also, By-ends, Talkative, or Demas, would go near to gather me up: That the Flatterer would catch me in his net; or that, with green-headed Ignorance, I would presume to go on to the gate, from thence he was sent back to the hole that was in the side of the hill, and made to go the by-way to hell.

Great-heart. I promise you, this was enough to discourage thee; but did they make an end here?

Valiant. No, stay. They told me also of many that tried that way of old, and that had gone a great way therein, to see if they could find something of the glory then, that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a foot out of doors in that path, to the satisfaction of the country. And they named several that did so, as Obstinate and Pliable, Mistrust and Timorous, Turn-away and old Atheist, with several more: who, they said, had some of them gone far to see what they could find, but not one of them found so much advantage by going, as amounted to the weight of a feather.

Great-heart. Said they any thing more to discourage you?

Valiant. Yes: They told me of one Mr. Fearing, who was a pilgrim; and how he found his way so solitary, that he never had a comfortable hour therein: also that Mr. Despondency had like to have been starved therein: yea, and also (which I had almost forgot) Christian himself, about whom there

has been such a noise, after all his ventures for a cœlestial crown, was certainly drowned in the Black-river, and never went a foot farther, however it was smothered up.

Great-heart. And did none of these things discourage you.

Valiant. No, they seemed as so many nothings to me.

Great-heart. How came that about?

Valiant. Why, I still believed what Mr. Tell-true had said, and that carried me beyond all.

Great-heart. Then this was your victory, even your faith!

Valiant. It was so; I believed, and therefore came out, got into the way, fought all that set themselves against me, and, by believing, am come to this place.

Who would true valour see,
Let him come hither:
One here will constant be,
Come wind, come weather:
There's no discouragement
Shall make him once relent,
His first avow'd intent,
To be a pilgrim.

Who so beset him round
With dismal stories,
Do but themselves confound,
His strength the more is.
No lion can him fright;
He'll with a giant fight,
But he will have a right
To be a pilgrim.

Hobgoblin, nor foul fiend
Can daunt his spirit;
He knows, he at the end
Shall life inherit.
Then fancies fly away,
He'll not fear what men say,
He'll labour night and day
To be a pilgrim.

By this time they were got to the Enchanted Ground, where the air naturally tended to make one drowsy (see Part I. p. 163); and that place was all grown over with briers and thorns, excepting here and there, where was an enchanted arbour, upon which if a man sits, or in which if a man sleeps, 'tis a question, say some, whether ever he shall rise or wake again in this world. Over this forest therefore they went, both one and another, and Mr. Great-heart went before, for that he was the guide, and Mr. Valiant-for-truth, he came behind, being rear-guard, for fear, lest peradventure some fiend, or dragon, or giant, or thief, should fall upon their rear, and so do mischief. They went on here, each man with his sword drawn in his hand, for they knew it was a dangerous place. Also they cheered up one another, as well as they could; Feeble-mind, Mr. Great-heart commanded should come up after him, and Mr. Despondency was under the eye of Mr. Valiant.

Now they had not gone far, but a great mist and darkness fell upon them all; so that they could scarce, for a great while, one see the other. Wherefore they were forced, for some time, to feel for one another by words; for they walked not by sight.

But any one must think, that here was but sorry going for the best of them all; but how much worse for the women and children, who both of feet and heart were but tender. Yet so it was, that through the encouraging words of him that led in the front, and of him that brought them up behind, they made a pretty good shift to wag along.

The way was also here very wearisome, through dirt and slabbiness. Nor was there on all this ground, so much as one inn, or victualling-house, wherein to refresh the feebler sort. Here, therefore, was grunting, and puffing, and sighing: while one tumbled over a bush, another sticks fast in the dirt, and the children, some of them lost their shoes in the mire: while one cries out, I am down, and ano-

ther, Oh, where are you? and the third, The bushes have got such fast hold of me, I think I cannot get away from them.

Then they came at an arbour, warm, and promising much refreshing to the pilgrims: for it was finely wrought above head, beautified with greens, furnished with benches and settles. It had in it a soft couch, where the weary might lean. This, you must think, all things considered, was tempting; for the pilgrims already began to be foiled with the badness of the way, but there was not one of them that made so much as a motion to stop there. Yea, for ought I could perceive, they continually gave so good heed to the advice of their guide, and he did so faithfully tell them of dangers, and of the nature of dangers, when they were at them, that usually when they were nearest to them, they did most pluck up their spirits, and hearten one another to deny the flesh. This arbour was called, The Slothful's Friend, on purpose to allure, if it might be, some of the pilgrims there, to take up their rest, when weary.

I saw then in my dream, that they went on in this their solitary ground, till they came to a place at which a man is apt to lose his way. Now, though when it was light, their guide could well enough tell how to miss those ways that lead wrong, yet in the dark he was put to a stand: but he had in his pocket a map of all ways leading to or from the cœlestial city; wherefore he struck a light, (for he never goes without his tinder-box) and takes a view of his book or map, which bids him be careful in that place, to turn to the right hand. And had he not here been careful to look in his map, they had, in all probability, been smothered in the mud; for just a little before them, and that at the end of the cleanest way too, was a pit, none knows how deep, full of nothing but mud, there made on purpose to destroy the pilgrims in.

Then thought I with myself, who that goeth on pilgrimage, but would have one of those maps about him, that he may look when he is at a stand, which is the way he must take.

Then they went on in this Enchanted Ground, till they came to where there was another arbour, and it was built by the highway side. And in that arbour there lay two men, whose names were Heedless and Too-bold. These two went thus far on pilgrimage; but here, being wearied with their journey, sat down to rest themselves, and so fell fast asleep. When the pilgrims saw them, they stood still and shook their heads; for they knew that the sleepers were in a pitiful case.—Then they consulted what to do, whether to go on, and leave them in their sleep, or step to them, and try to wake them. So they concluded to go to them, and awake them; that is, if they could; but with this caution, namely, to take heed that themselves did not sit down nor embrace the offered benefit of that arbour.

So they went in, and spake to the men, and called each by his name, (for the guide it seems did know them) but there was no voice nor answer. Then the guide did shake them, and did what he could to disturb them. Then said one of them, "I will pay you when I take my money." At which the guide shook his head. "I will fight so long as I can hold my sword in my hand," said the other. At that one of the children laughed.

Then said Christiana, What is the meaning of this? The guide said, They talk in their sleep; if you strike them, beat them, or whatever else you do to them, they will answer you after this fashion; or as one of them said in old time, when the waves of the sea did beat upon him, and he slept as one upon the mast of a ship: When I awake I will seek it again (*b*). You know, when men talk in their sleep, they say any thing, but their words are not governed

(*b*) Prov. xxiii. 34, 35.

either by faith or reason. There is an incoherency in their words now, as there was before betwixt their going on pilgrimage and sitting down here. This then is the mischief on't, when heedless ones go on pilgrimage. Twenty to one but they are served thus. For this Enchanted Ground is one of the last refuges that the enemy to pilgrims has; wherefore it is, as you see, placed almost at the end of the way, and so it standeth against us with the more advantage. For when, thinks the enemy, will these fools be so desirous to sit down as when they are weary? And when so like to be weary as when almost at their journey's end? Therefore, it is, I say, that the Enchanted Ground is placed so nigh to the land Beulah, and so near the end of their race. Wherefore, let pilgrims look to themselves, lest it happen to them, as it has done to these, that, as you see, are fallen asleep, and none can awake them.

Then the pilgrims desired with trembling to go forward, only they prayed their guide to strike a light, that they might go the rest of the way by the help of the light of a lantern (*c*). So he struck a light, and they went by the help of that through the rest of the way, though the darkness was very great.

But the children began to be sorely weary, and they cried unto him that loveth pilgrims, to make their way more comfortable. So by that they had gone a little farther, a wind arose, that drove away the fog, so the air became more clear.

Yet they were not off (by much) of the Enchanted Ground, only now they could see one another better, and the way wherein they should walk.

Now when they were almost at the end of this ground, they perceived that a little before them was a solemn noise, of one that was much concerned. So they went on, and looked before them; and behold they saw, as they thought, a man upon his

(*c*) 2 Pet. i. 19.

knees, with hands and eyes lift up, and speaking, as they thought, earnestly to one that was above: they drew nigh; but could not tell what he said; so they went softly till he had done. When he had done, he got up, and began to run towards the cœlestial city. Then Mr. Great-heart called after him, saying, Soho, friend, let us have your company, if you go, as I suppose you do, to the cœlestial city. So the man stopped, and they came up to him. But so soon as Mr. Honest saw him, he said, I know this man. Then said Mr. Valiant-for-truth, Prithee, who is it? 'Tis one, said he, that comes from whereabouts I dwelt, his name is Standfast: he is certainly a right good pilgrim.

So they came up to one another, and presently Standfast said to old Honest, Oh, father Honest, are you there? Ay, said he, that I am as sure as you are there. Right glad am I, said Mr. Standfast, that I have found you on this road. And as glad am I, said the other, that I espied you upon your knees. Then Mr. Standfast blushed; and said, But why! did you see me? Yes, that I did, quoth the other, and with my heart was glad at the sight. Why, what did you think, said Standfast? Think! said old Honest, what should I think? I thought we had an honest man upon the road, therefore should have his company by and by. If you thought not amiss, how happy am I! but if I be not as I should, 'tis I alone must bear it. That is true, said the other; but your fear doth further confirm me, that things are right betwixt the Prince of Pilgrims and your soul; for, said he, "Blessed is the man that feareth always."

Valiant. Well, but brother, I pray thee, tell us, What was it that was the cause of thy being upon thy knees even now? Was it for some obligations laid by special mercies upon thee? or how?

Standfast. Why, we are, as you see, upon the Enchanted Ground; and as I was coming along, I was musing with myself of what a dangerous nature the

road in this place was, and how many that had come even thus far on pilgrimage, had here been stopt and been destroyed. I thought also of the manner of death with which this place destroyeth men. Those that die here, die of no violent distemper: The death which such die, is not grievous to them. For he that goeth away in a sleep, begins that journey with desire and pleasure; yea, such acquiesce in the will of that disease.

Hon. Then Mr. Honest interrupting of him, said, Did you see the two men asleep in the arbour?

Stedfast. Ay, ay, I saw Heedless and Too-bold there; and for ought I know, there they will lie till they rot (*d*). But let me go on with my tale: As I was thus musing, as I said, there was one in very pleasant attire, but old, who presented herself unto me, and offered me three things, to wit, her body, her purse, and her bed. Now the truth is, I was both weary and sleepy: I am also as poor as a howlet, and that perhaps the witch knew. Well, I repulsed her once and again: but she put by my repulses, and smiled. Then I began to be angry, but she mattered that nothing at all.—Then she made offers again, and said, If I would be ruled by her, she would make me great and happy. For, said she, I am the mistress of the world, and men are made happy by me. Then I asked her name, and she told me it was Madam Bubble. This set me farther from her; but she still followed me, with enticements. Then I betook me, as you saw, to my knees, and with hands lifted up, and cries, I prayed to him that had said he would help. So just as you came up, the gentlewoman went her way. Then I continued to give thanks for this great deliverance; for I verily believed she intended no good, but rather sought to make a stop of me in my journey.

Hon. Without doubt her designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some story of her.

(*d*) Prov. x. 7.

Standfast. Perhaps you have done both.

Hon. Madam Bubble! is she not a tall, comely dame; something of a swarthy complexion?

Standfast. Right, you hit it. She is just such an one.

Hon. Doth she not speak very smoothly, and give you a smile at the end of every sentence?

Standfast. You fall right upon it again, for these are her very actions?

Hon. Doth she not wear a great purse by her side; and is not her hand often in it, fingering her money, as if that was her heart's delight?

Standfast. 'Tis just so; had she stood by all this while, you could not more amply have set her forth before me, and have better described her features.

Hon. Then he that drew her picture was a good limner, and he that wrote of her said true.

Great-heart. This woman is a witch; and it is by virtue of her sorceries, that this ground is enchanted [i. e. the world]: Whoever doth lay their head down in her lap, had as good lay it down upon that block over which the axe doth hang; and whoever lays their eyes upon her beauty, are counted the enemies of God. This is she that maintaineth in their splendour, all those that are the enemies of pilgrims. Yea; this is she that hath brought off many a man from a pilgrim's life (*e*). She is a great gossipper; she is always, both she and her daughters, at one pilgrim's heels or another, now commending, and then preferring the excellencies of this life. She is a bold and impudent slut; she will talk with any man. She always laughed poor pilgrims to scorn, but highly commends the rich; if there be one cunning to get money in a place, she will speak well of him from house to house. She loveth banqueting and feasting mainly well: she is always at one full table or another. She has given it out at some places, that she is a goddess, and therefore some do worship her.

(*e*) James iv. 4. 1 John ii. 15.

She has her time, and open places of cheating; and she will say, and avow it, That none can show a good comparable to her's. She promiseth to dwell with children's children, if they would but love and make much of her. She will cast out of her purse, gold like dust, in some places, and to some persons. She loves to be sought after, spoken well of, and to lie in the bosoms of men. She is never weary of commending her commodities, and she loves them most that think best of her. She will promise crowns and kingdoms, if they will but take her advice; yet many hath she brought to the halter, and ten thousand times more to hell.

Standfast. Oh! said Standfast, What a mercy it is that I did resist her; for whither might she have drawn me?

Great-heart. Whither! nay, none but God knows. But, in general, to be sure she would have drawn thee into "many foolish and hurtful lusts, which drown men in destruction and perdition (*f*)."

It was she that set Absalom against his father, and Jeroboam against his master. It was she that persuaded Judas to sell his Lord; and that prevailed with Demas to forsake the godly pilgrim's life: none can tell us of the mischief that she doth. She makes variance betwixt rulers and subjects, betwixt parents and children, betwixt neighbour and neighbour, betwixt a man and his wife, betwixt a man and himself, betwixt flesh and the spirit.

Wherefore, good Master Standfast, be as your name is, and when you have done all, Stand.

At this discourse there was, among the pilgrims, a mixture of joy and trembling: but at length they brake out and sang:

What danger is the pilgrim in!
How many are his foes!
How many ways there are to sin,
No living mortal knows.

(*f*) 1 Tim. vi. 9.

Some in the ditch spoil'd are; yea can
Lie tumbling in the mire.
Some, though they shun the frying pan,
Do leap into the fire.

Explanatory Notes.

THE christian's life, is a life of faith: hence, the word of God is exceedingly useful and precious to him; and therefore our author most wisely recommends it, by a variety of useful images. In the last chapter it was represented as a looking-glass of inestimable worth and excellence—the object of a believer's longing desires. Here it is compared to a sword of peculiar value—a right Jerusalem blade. A sword whose edge can never be blunted, and with which a skilful and bold believer might venture on an opposing angel. With this Mr. Valiant resisted unto blood, and vanquished all his wild-headed, inconsiderate, and pragmatic opposers.

The word of God is also compared to a map; with this he who was to guide others, was careful to guide himself, and thereby the pilgrims, when at a stand, were taught the right way, when in the midst of difficulties and dangers.

The word of God is farther compared to a lantern; to this we shall do well to take heed, as to light that shineth in a dark place. Let this be the pilgrim's guide, when the light of spiritual joy or sensible comforts is withdrawn.

Above all, Christian, beware of the Enchanted Ground—this present evil world. O how many are its infatuating objects! How many professors have slept their last sleep in its pleasing arbours! The flesh loves sloth and ease, and pleads hard for indulgence; but true pilgrims, like Mr. Standfast, will fall on their knees, and watch and pray, lest they enter into temptation. How properly is this vain world called Madam Bubble! "Vanity of vanities, vanity of vanities (said the royal experienced, inspired preacher); all is vanity, and vexation of spirit!" Many, indeed, are her fair promises, and golden dreams, but "many hath she brought to the halter, and ten thousand times more to hell." O for precious faith, to overcome the world, and to pass through it, in pursuit of a nobler portion as strangers and pilgrims!

CHAP. XV.

The Pilgrims arrive at the Land of Beulah; where they wait for the Summons of their King—Christiand and several of her Companions pass the River, and are admitted into the City of God.

AFTER this, I beheld until they were come unto the land of Beulah, where the sun shineth night and day. (See Part I. p. 185.) Here, because they were weary, they betook themselves awhile to rest. And because this country was common for pilgrims, and because the orchards and vineyards that were here belonged to the King of the cœlestial country, therefore they were licensed to make bold with any of his things. But a little while soon refreshed them here; for the bells did so ring, and the trumpets continually sounded so melodiously, that they could not sleep, and yet they received as much refreshing, as if they had slept their sleep never so soundly. Here also all the noise of them that walked the streets was, "More pilgrims are come to town." And another would answer, saying, "And so many went over the water, and were let in at the golden gates to-day." They would cry again, "There is now a legion of shining ones just come to town; by which we know, that there are more pilgrims upon the road: for here they come to wait for them, and to comfort them after their sorrow." Then the pilgrims got up and walked to and fro; but how were their eyes now filled with cœlestial visions! In this land they heard nothing, saw nothing, felt nothing, smelt nothing, tasted nothing that was offensive to the stomach or mind; only when they tasted of the water of the river, over which they were to go, they thought that it tasted a little bitterish to the palate, but it proved sweet when it was down.

In this place there was a record kept of the names of them that had been pilgrims of old, and a history of all the famous acts that they had done. It was here also much discoursed, How the river to some has its flowings, and what ebbings it has had while others have gone over. It has been in a manner dry for some, while it has overflowed its banks for others.

In this place the children of the town would go into the King's gardens, and gather nosegays for the pilgrims, and bring them to them with affection. Here also grew camphire and spikenard, saffron, calamus, and cinnamon, with all the trees of frankincense, myrrh, and aloes, with all chief spices. With these the pilgrims' chambers were perfumed while they staid here; and with these were their bodies anointed, to prepare them to go over the river, when the time appointed was come.

Now while they lay here, and waited for the good hour, there was a noise in the town, that there was a post come from the cœlestial city, with matters of great importance to one Christiana, the wife of Christian the pilgrim. So inquiry was made for her, and the house was found where she was, so the post presented her with a letter: the contents were, "Hail, good woman, I bring thee tidings, That the Master calleth for thee, and expecteth that thou shouldest stand in his presence in clothes of immortality, within these ten days."

When he had read this letter to her, he gave her therewith a true token that he was a true messenger, and was come to bid her make haste to be gone. The token was, "An arrow sharpened with love let easily into her heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone."

When Christiana saw that her time was come, and that she was the first of this company that was

to go over, she called for Mr. Great-heart, her guide, and told him how matters were. So he told her, he was heartily glad of the news, and could have been glad had the post come for him. Then she bid that he should give advice how all things should be prepared for her journey.

So he told her, saying, Thus and thus it must be, and we that survive, will accompany you to the river side.

Then she called for her children, and gave them her blessing, and told them, that she had read with comfort, the mark that was set in their foreheads, and was glad to see them with her there, and that they had kept their garments so white. Lastly, she bequeathed to the poor, that little she had, and commanded her sons and daughters to be ready against the messenger should come for them.

When she had spoken these words to her guide and to her children, she called for Mr. Valiant-for-truth, and said unto him, Sir, you have in all places showed yourself true-hearted; "be faithful unto death," and my King will give you "a crown of glory;" I would also intreat you to have an eye to my children; and if at any time you see them faint, speak comfortably to them. For my daughters, my sons wives, they have been faithful, and a fulfilling of the promise upon them will be their end. But she gave Mr. Standfast a ring.

Then she called for old Mr. Honest, and said of him, "Behold an Israelite indeed, in whom is no guile." Then said he, I wish you a fair day, when you set out for Mount Sion, and shall be glad to see that you go over the river dry-shod. But she answered, Come wet, come dry, I long to be gone; for however the weather is in my journey, I shall have time enough when I come there to sit down and rest me, and dry me.

Then came in that good man, Mr. Ready-to-halt, to see her. So she said to him, Thy travel hitherto has been with difficulty; but that will make thy rest

the sweeter. But watch and be ready; for at an hour when you think not, the messenger may come.

After him came Mr. Despondency, and his daughter Much-afraid; to whom she said, You ought, with thankfulness, for ever to remember your deliverance from the hand of giant Despair, and out of Doubting-castle. The effect of that mercy is, that you are brought with safety hither. Be yet watchful, and cast away fear; be sober, and hope to the end.

Then she said to Mr. Feeble-mind, thou wast delivered from the mouth of giant Slav-good, that thou mightst live in the light of the living for ever, and see the King with comfort: only I advise thee to repent thee of thy aptness to fear and doubt of his goodness, before he sends for thee; lest thou shouldst, when he comes, be forced to stand before him for that fault with blushing.

Now the day drew on, that Christiana must be gone. So the road was full of people to see her take her journey. But behold, all the banks beyond the river were full of horses and chariots, which were come down from above, to accompany her to the city gate. So she came forth and entered the river, with a beckon of farewell to those that followed her to the river side. The last words that she was heard to say, were, "I come, Lord, to be with thee, and bless thee."

So her children and friends returned to their place, for that those that waited for Christiana had carried her out of their sight. So she went and called, and entered in at the gate, with all the ceremonies of joy that her husband Christian had entered with before her.

At her departure the children wept: but Mr. Great-heart and Mr. Valiant played upon the well-tuned cymbal and harp for joy. So all departed to their respective places.

In process of time there came a post to the town again, and his business was with Mr. Ready-to-halt. So he inquired him out, and said, I am come from Him whom thou hast loved and followed, though upon crutches: and my message is to tell thee, that He expects thee at his table, to sup with Him in his kingdom, the next day after Easter: wherefore prepare thyself for thy journey.

Then he also gave him a token, that he was a true messenger, saying, "I have broken the golden bowl, and loosed the silver cord."

After this Mr. Ready-to-halt called for his fellow pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. Valiant to make his will. And because he had nothing to bequeath to them that should survive him, but his crutches and his good wishes, therefore thus he said: "These crutches I bequeath to my son, that shall tread in my steps, with an hundred warm wishes that he may prove better than I have been."

Then he thanked Mr. Great-heart for his conduct and kindness, and so addressed himself to his journey. When he came to the brink of the river, he said, Now I shall have no more need of these crutches, since yonder are chariots and horses for me to ride on. The last words he was heard to say, were, "Welcome life." So he went his way.

After this, Mr. Feeble-mind had tidings brought him that the post sounded his horn at his chamber-door. Then he came in, and told him, saying, I am come to tell thee, that thy Master hath need of thee; and that in a very little time thou must behold his face in brightness. And take this as a token of the truth of my message: "Those that look out at the windows shall be darkened."

Then Mr. Feeble-mind called for his friends, and told them what errand had been brought unto him, and what token he had received of the truth of the

message. Then he said, Since I have nothing to bequeath to any, to what purpose should I make a will? As for my feeble mind, that I will leave behind, for that I have no need of it in the place whither I go; nor is it worth bestowing upon the poorest pilgrims: wherefore, when I am gone, I desire that you, Mr. Valiant, would bury it in a dunghill. This done, and the day being come in which he was to depart, he entered the river as the rest: his last words were, "Hold out faith and patience." So he went over to the other side.

When days had many of them passed away, Mr. Despondency was sent for; for a post was come, and brought this message to him: "Trembling man, these are to summon thee to be ready with the King by the next Lord's-day, to shout for joy, for deliverance from all thy doubtings."

And, said the messenger, that my message is true, take this for a proof: so he gave him a grasshopper to be a burden unto him (*a*). Now Mr. Despondency's daughter, whose name was Much-afraid, said, when she heard what was done, that she would go with her father.---Then Mr. Despondency said to his friends, Myself and my daughter you know what we have been, and how troublesome we have behaved ourselves in every company: my will and my daughter's is, that our desponds and slavish fears be by no man ever received, from the day of our departure, for ever: for I know, that after my death, they will offer themselves to others. For, to be plain with you, they are guests which we entertained when we first began to be pilgrims, and could never shake them off after; and they will walk about, and seek entertainment of the pilgrims: but for our sakes, shut the doors upon them.

When the time was come for them to depart, they went up to the brink of the river. The last

(*a*) Eccl. xii. 5.

words of Mr. Despondency were, "Farewell, night; welcome, day." His daughter went through the river singing, but none could understand what she said.

Then it came to pass awhile after, that there was a post in the town that inquired for Mr. Honest. So he came to his house where he was, and delivered to his hands these lines: "Thou art commanded to be ready against this day sevennight, to present thyself before thy Lord, at his Father's house." And for a token that my message is true, "All the daughters of music shall be brought low (*b*)." Then Mr. Honest called for his friends, and said unto them, "I die, but shall make no will." As for my honesty it shall go with me; let him that comes after be told of this. When the day that he was to be gone was come, he addressed himself to go over the river. Now the river at that time overflowed the banks in some places; but Mr. Honest, in his life-time, had spoken to one Good-conscience to meet him there; the which he also did, and lent him his hand, and so helped him over. The last words of Mr. Honest were, "Grace reigns:" So he left the world.

After this, it was noised abroad, that Mr. Valiant-for-truth was taken with a summons by the same post as the other; and had this for a token, that the summons was true, "That his pitcher was broken at the fountain (*c*)." When he understood it, he called for his friends, and told them of it. Then, said he, I am going to my Father's; and though with great difficulty I have got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness

(*b*) Eccl. xii. 4. (*c*) Eccl. xii. 6.

for me that I have fought his battles, who now will be my rewarder. When the day that he must go hence was come, many accompanied him to the river side, into which as he went, he said, "Death, where is thy sting?" and as he went down deeper, he said, "Grave, where is thy victory?" So he passed over, and all the trumpets sounded for him on the other side.

Then there came forth a summons for Mr. Standfast. This Mr. Standfast was he that the pilgrims found upon his knees in the Enchanted Ground. And the post brought it him open in his hands. The contents whereof were, "That he must prepare for a change of life, for his Master was not willing that he should be so far from him any longer." At this Mr. Standfast was put into a muse. Nay, said the messenger, you need not doubt of the truth of my message, for here is a token of the truth thereof: "Thy wheel is broken at the cistern (*d*)." Then he called to him Mr. Great-heart, who was their guide, and said unto him; Sir, although it was not my hap to be much in your good company in the days of my pilgrimage, yet, since the time I knew you, you have been profitable to me. When I came from home, I left behind me a wife, and five small children; let me intreat you, at your return, (for I know that you go and return to your Master's house, in hopes that you may be a conductor to more of his holy pilgrims) that you send to my family, and let them be acquainted with all that hath and shall happen unto me. Tell them, moreover, of my happy arrival at this place, and of the present and late blessed condition that I am in. Tell them also of Christian and Christiana his wife, and how she and her children came after her husband. Tell them also of what an happy end she made, and whither she is gone. I have little or

(*d*) Eccl. xii. 6.

nothing to send to my family, except it be my prayers and tears for them; of which it will suffice if you acquaint them, if peradventure they may prevail.

When Mr. Standfast had thus set things in order, and the time being come for him to haste him away, he also went down to the river. Now there was a great calm at that time in the river; wherefore Mr. Standfast, when he was about half way in stood awhile, and talked to his companions that had waited upon him thither: and he said, This river has been a terror to many; yea, the thoughts of it also have often frighted me; now methinks I stand easy, my foot is fixed upon that on which the feet of the priest that bare the ark of the covenant stood, while Israel went over this Jordan. The waters indeed are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the conduct that waits for me on the other side, doth lie as a glowing coal at my heart.

I see myself now at the end of my journey: my toilsome days are ended. I am going to see that head that was crowned with thorns, and that face that was spit upon for me.

I have formerly lived by hear-say and faith; but now I go where I shall live by sight, and shall be with him in whose company I delight myself.

I have loved to hear my Lord spoken of; and wherever I have seen the print of his shoe in the earth, there I have coveted to set my foot too.

His name has been to me as a civet-box; yea, sweeter than all perfumes. His voice to me has been most sweet; and his countenance I have more desired than they that have most desired the light of the sun. His words I did use to gather for my food, and for antidotes against my faintings. He has held me, and hath kept me from mine iniquities; yea, my steps have been strengthened in his way.

Now while he was thus in discourse, his countenance changed, his strong man bowed under him:

and after he had said, "Take me, for I come unto thee," he ceased to be seen of them.

But glorious it was to see, how the open region was filled with horses and chariots, with trumpeters and pipers, with singers, and players on stringed instruments, to welcome the Pilgrims as they went up, and followed one another in at the beautiful gate of the city.

As for Christiana's children, the four boys that Christiana brought, with their wives and children, I did not stay where I was till they were gone over. Also since I came away, I heard one say they were yet alive, and so would be, for the increase of the Church in that place where they were for a time.

Shall it be my lot to go that way again, I may give those that desire it an account of what I here am silent about; mean time, I bid my reader

FAREWELL.

Explanatory Notes.

WHO can read this chapter without exclaiming, in words once received from heaven, "Blessed are the dead which die in the Lord; yea, saith the spirit, that they may rest from their labours?" In the important article of death, the privileges of believers appear distinguishing indeed. To human nature, unassisted by grace, Death, the awful punishment of sin, is "The King of Terrors." Bitter indeed, and insupportably painful, are the thoughts of death, to men who have "their portion in this life," and who are at ease in their possessions. How horrible, to be torn away from all they love, and plunged at once into the unutterable miseries of the damned! How enviable, even to such, is the calm and serene frame of a dying saint! Here the monster seems to have lost his sting, having left it in the bleeding body of Jesus. Death hath changed his nature and its name. Call it no more Death; it is the sweet sleep of the body, deposited in its earthly bed, under the eye of the Redeemer, till the morning of the resurrection. Our author here represents the pilgrims as waiting for the message of the King, to pass

through the river to the heavenly city. This is the proper disposition of real christians; this world is not their rest; their home is beyond the grave; and in the prospect of this, they live, and walk, and wait as pilgrims, till the welcome messenger of their Lord, require their appearance in his blissful presence.

Dear reader, be persuaded to sit down and converse with your own heart. Ask yourself this important question: How am I likely to die? Am I living in sinful pleasures;—pursuing the world as the one thing needful? Am I careless about my soul, and its eternal concerns? Do I neglect prayer, reading the word, hearing the gospel? In short, Do I neglect the great salvation of Jesus Christ? How then can I escape? What can the end of these things be? Will such a life close well? Surely it cannot, it will not. Would you not wish to die like these pilgrims? O then pray for a pilgrim's heart. You must begin as they did, if you would finish like them. Remember, they all forsook the world—the city of Destruction. They all came in at the Wicket-gate—they all believed in Christ. Fly, then, from the wrath to come. Apply to Jesus, the sinner's friend, the sinner's saviour; he will not cast you out: try him, and you shall find, that he is able and willing to save, even you, to the uttermost.

A closing word to the believer. Are you filled with gloomy apprehensions, as to the closing scene of life, like poor Mr. Despondency and others? Be of good courage. Consider what God has wrought for such. Trust the Redeemer for dying grace, and be assured, that he, who keeps the keys of death, and the unseen world, will not suffer even death itself to separate you from his love.

THE END.

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